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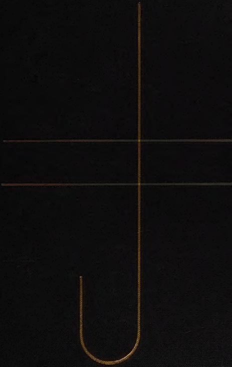

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THE COLLECTED WORKS
OF
C. G. JUNG

VOLUME 10

EDITORS
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GERHARD ADLER, PH.D.

Collected Works

CIVILIZATION
IN
TRANSITION

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173
J7613
1953
v.10

C. G. JUNG

TRANSLATED BY R. F. C. HULL

BOLLINGEN SERIES XX

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EDITORIAL NOTE

In 1918 Jung published a paper, "The Role of the Unconscious," which sounds the keynote of the present volume. There he put forward the arresting theory that the conflict in Europe, then almost exclusively interpreted in materialistic terms, was basically a psychological crisis originating in the collective unconscious of the individuals that form groups and nations. Subsequently he wrote a considerable number of essays bearing on the contemporary scene and, in particular, on the relation of the individual to society.

The first two sections of this volume, written during the years between the World Wars, develop the themes broached in the opening essay, and are largely concerned with modern man's discovery of his unconscious premises and the importance of self-knowledge in enabling the individual to maintain himself against social pressures. Specific questions, such as the influence of social changes on the relations between the sexes and of ethnic factors on the development of psychological theories, are also discussed. The third section presents four papers previously published in *Essays on Contemporary Events* (1947). In these Jung shows that the dreams and fantasies of individual patients, no less than social and political upheavals, which he explains as psychic epidemics, can reflect tendencies in the unconscious life of nations. In an essay first published in 1936 Wotan is presented as an archetypal figure symbolizing the unconscious agencies active in Germany which found expression in the Nazi movement.

The psychodynamics which Jung inferred from the behaviour of individuals and groups, though easier to perceive in Germany, had, however, a much wider application, as he made clear in two major essays written in his last years. In "The Undiscovered Self" (1957) he reverts to the relation between the individual and a mass society, and in "Flying Saucers" (1958) he examines the birth of a myth which he regards as compensating the scientistic trends of our technological era. Since the crisis in civilization is maintained by Jung to be moral, his late views on good and evil and on the psychological function of conscience, in section six, are necessary and relevant amplifications of his theme.

The reviews and short articles in section seven present Jung's lively and emotional responses to the pronouncements of his contemporary, Count Hermann Keyserling, on national problems, and to his own visits to the United States and India. Finally, the appendix brings together the documents relating to the years when Jung was president of the International General Medical Society for Psychotherapy and editor of its organ, the *Zentralblatt für Psychotherapie*. His energetic nature and feelings of obligation both to society and to his colleagues compelled him to accept this position as a vantage point from which to combat, to the best of his ability, the threat to psychotherapy in Germany under the Nazis. Unjustly, he was subjected to a barrage of tendentious and largely uninformed criticism because of his action. The aims he consistently sought to achieve are now set forth fully for the first time, with the necessary documentation.

•

Grateful acknowledgment is made to the American-Scandinavian Foundation, New York, for permission to quote from the Bellows translation of *The Poetic Edda;* to the Viking Press, New York, for permission to quote from *The Portable Nietzsche,* translated by Walter Kaufmann and copyright 1954 by the Viking Press, Inc.; and to Otto Müller Verlag, Salzburg, for permission to reproduce an illustration from Maria Böckeler, *Hildegard von Bingen: Wissen die Wege.* For advice and assistance, the Editors are grateful to C. A. Meier, M.D., of Zurich; Walter Cimbal, M.D., of Hamburg; W. Morgenthaler, M.D., of Bern; Miss Liselotte Bendix, librarian of the New York Psychoanalytic Society and Institute; and the staff of the Warburg Institute, London.

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I

THE ROLE OF THE UNCONSCIOUS

MIND AND EARTH

ARCHAIC MAN

THE SPIRITUAL PROBLEM OF MODERN MAN

THE ROLE OF THE UNCONSCIOUS

[illegible] contradiction in terms.

[illegible]

[illegible] 548–58.—EDITORS.]

[illegible] esses in the mentally insane.

1 [illegible]

[illegible]

4 [illegible] took form.

5 [illegible]

[illegible] when he speaks merely of sexuality.

6 [illegible] quantitative changes.

7 [illegible]

[illegible]

a waterfall conducted along wires.

[illegible] I would like to make what I mean [illegible] Suppose there are [illegible]

9 [illegible]

10 [illegible] ideas," and so on.

11 [illegible]

12 [illegible] not spring from the personal [illegible] from the

[illegible]

13 [illegible]

14 [illegible]

[illegible] was found.

[illegible] same way we should say he was mad.

[illegible]

[illegible] also take a social form.

8 [illegible]

9 [illegible] mysteries. We have [illegible]

out lacking the power [illegible] His receptivity to [illegible]

[illegible]

[illegible] plement to the repression theory

The role of the unconscious [illegible]

[illegible] mysteries.

[illegible] It [illegible] it is today

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] propitiation.

27 [illegible]

[illegible] the [illegible] the ground in horror

28 [illegible] the [illegible] horn can become the *shofar*

29 [illegible]

30 [illegible]

[illegible]
My festal dress and jewellery;
So shall I stand before the Lord
When heaven shall grant me my reward.
They shall be saved at Judgment Day
Who put their trust in Christ alway.

[illegible]

31 The [illegible]

[illegible]

[illegible]

[illegible] value of the unconscious will escape us.

34 [illegible]

35 [illegible]

36 [illegible] to do with religion?

37 [illegible]

---

2 [illegible]

however they are answered. [illegible] and [illegible] is [illegible] the [illegible] patient is treated [illegible] when he is treated as [illegible] This means [illegible] his particular psycho[illegible] and [illegible] giving him an explanation based on [illegible] over his head, although it may be quite correct biologically.

48 In my view the first duty of a [illegible] psychologist is to keep [illegible] the [illegible] these facts carefully [illegible] When [illegible] has a sexual [illegible] and [illegible] first [illegible] He will [illegible] the sexual [illegible] investigation [illegible] was [illegible] is a [illegible] misunderstood [illegible] exclusively [illegible] sexual [illegible] problem [illegible] assertion that [illegible] can be [illegible] the [illegible] between [illegible] then [illegible] when anyone [illegible] And since [illegible] the [illegible] his attitude [illegible] formation [illegible] surreptitiously becomes a fixed [illegible]

its reality and is blown up by the unconscious into a one-sided, universal principle. We see the same thing often happening today, when a person consciously takes his stand on the world of ideas and is gradually forced by experience that his innermost secret [illegible] makes his ideas the instruments of unconscious wishes.

39 As the contemporary world and its newspapers present the spectacle of a quite [illegible] attack of [illegible], every attentive observer has an excellent opportunity to see these phenomena being enacted before his eyes. A principle of cardinal importance in studying these phenomena is the one so rightly stressed by analytical psychology: that the unconscious of one person is projected upon another person, so that the first accuses the second of what he overlooks in himself. This principle is of such alarming general validity that everyone would do well, before railing at others, to sit down and consider very carefully whether the brick should not be thrown at his own head.

40 This seemingly irrelevant digression brings us to one of the most remarkable features of the unconscious: it is, as it were, present before our eyes in all its parts, and is accessible to observation at any time.

41 The reason for this paradoxical quality is that the unconscious, so far as it is activated in any way by small amounts of energy, is projected upon certain more or less suitable objects. The reader will ask how this can be known. The existence of projections was gradually recognized when it was found that the process of psychological adaptation was marked by disturbances and defects whose cause appeared to lie in the object. Closer investigation revealed that the cause was the unconscious content of the subject, which, because not recognized by him, was apparently transferred to the object and there magnified to such an extent that it seemed to be the cause of the disturbance.

42 The fact of projection was first recognized from disturbances of psychological adaptation. Later it was recognized also from what pleased the subject, that is to say from the apparently positive qualities of the object. Here it was the valuable qualities of the subject's own personality which he had overlooked that appeared in the object and made it seem so desirable.

43 But the full extent of these projections from the unconscious became known through analysis of those obscure and inexp

[illegible] coherent unconscious system

44 [illegible]

[illegible]

45 [illegible] with the individual.

46 [illegible]

47 [illegible]

and training we have never come to grips with them, and, whenever they came to consciousness as occasional fantasies, have instantly suppressed them. The borderline between conscious and unconscious is in large measure determined by our view of the world. That is why we must talk about general problems if we wish to deal adequately with the concept of the unconscious. And if we are to grasp its nature we must concern ourselves not only with contemporary problems but also with the history of the human mind.

48 This preoccupation with the unconscious is a problem of practical as well as theoretical importance. For just as our view of the world up till now has been a decisive factor in the shaping of the unconscious and its contents, so the remoulding of our views in accordance with the active forces of the unconscious is laid upon us as a practical necessity. It is impossible to cure a neurosis permanently with individual nostrums, for man cannot exist merely as an isolated individual outside the human community. The principle on which he builds his life must be one that is generally acceptable, otherwise it will lack that natural morality which is indispensable to man as a member of the herd. But such a principle, if it is not left in the darkness of the unconscious, becomes a formulated view of the world which is felt as a necessity by all who are in the habit of consciously scrutinizing their thoughts and actions. This may explain why I have touched on questions each one of which would need for its full presentation more than one head and more than one lifetime.

MIND AND EARTH[1]

49 The phrase [illegible] poetic ring. [illegible] between a [illegible] Western [illegible] nature and [illegible] principle [illegible] as not belonging to my theme

---

[1] [Originally published as part of an essay "Die Erdbedingtheit der Psyche," in [illegible] 1927), pp [illegible]

2 [illegible] p. 300, note.—TRANS.]

[illegible] it would be [illegible] of association tests

[illegible]

[illegible] than the [illegible]

53 [illegible]

clearly in these primordial images.

54 [illegible]

conscious

55 [illegible]

[illegible]

56 [illegible] course to this hypothesis at all?

57 [illegible] an archetype.[6]

---

[6] [illegible] *Psyche*.—EDITORS.]

scarcely for instance on the [illegible] part or [illegible] on the [illegible] or something else that may have [illegible] to the child. [illegible] there is [illegible] I would suggest that the situation be regarded as an archetype [illegible] such fears [illegible] are [illegible] themselves [illegible] when parents [illegible] these dreams [illegible] the story of [illegible]. It is [illegible] a fairytale [illegible] a [illegible] is the most suitable expression [illegible] exist [illegible] that is [illegible] been expressed in typical fairytale motifs.

59 But [illegible] are only [illegible] forms of [illegible] taken from [illegible]. What [illegible] the meaning and purpose of [illegible] with the [illegible] powers [illegible] spirits. Just as [illegible] fairytale is a [illegible] psychology, a phylogenetic relic.

60 [illegible] that this relic [illegible] a [illegible] sense [illegible] by the archetype [illegible] expressed [illegible] most [illegible]

61 We should [illegible] archetype [illegible] responsible only for a [illegible] more [illegible] fear [illegible] to be [illegible] causes. [illegible] as we know, explains this fear as due to the [illegible] incestuous tendency with the [illegible] prohibition. [illegible] explains it from [illegible] of the child. I have no doubt that [illegible] can have incestuous tendencies in the extended sense used by Freud, but I do not very much whether these tendencies

can be attributed with [illegible] more [illegible] to the [illegible] psychology in general. There are very good [illegible] the view that the child's psyche is [illegible] part of the parents' psyche [illegible] and to such a degree that the psyche of the child must be regarded as a function [illegible] of the parents. The [illegible] of the child develops only later [illegible] consciousness [illegible] established. The fact that the child [illegible] speaking of himself in the third person [illegible] of the impersonality of his psychology.

62 I am therefore inclined [illegible] explain the possible incestuous tendencies of the child rather from the standpoint of the psychology of the parents, just as every [illegible] should be considered first and foremost in the light of the parental psychology. Thus a frequent cause of [illegible] is an [illegible] of the parents [illegible] as their repressed [illegible]. Very often it is that the unconscious [illegible] more or less abnormal form. If, for example, [illegible] that the [illegible] as the [illegible] from her own psychology. [illegible] devours children.

63 [illegible] the possibilities [illegible] repression [illegible] human [illegible] and [illegible] today.

64 [illegible] has not been [illegible] We [illegible] what are the most [illegible] is the primordial image of the mother [illegible] in every way the

[illegible]

and "matter" in genera.

[illegible] parents [illegible] personality [illegible]

[illegible] I would be wrong in my view to say that [illegible] of the parents are [illegible] loss of the primordial [illegible] parental [illegible] or harmful elemental powers.

[illegible] married [illegible] directly [illegible] were always [illegible] in their own right [illegible] wearing the masks of the

[illegible]

[illegible]

[illegible]

[illegible] *Association* (trans. by Eder).—EDITORS.]

[illegible]

76 [illegible]

77 [illegible]

---

[8] Cf. *Two Essays on Analytical Psychology*, pp. 130ff.

[illegible] viduals or social groups.

[illegible] their parents. [illegible] present. [illegible] little in this direction is harmful.

74 [illegible] parental [illegible] within him eternally.

75 [illegible] the image of woman [illegible] their minds. [illegible] the mother [illegible] human and [illegible] Rider Haggard's *She* [illegible]

[illegible] and fragmentarily in the second part of *Faust* in the figure of Helen. [illegible] type is present [illegible] The most [illegible] form in the Gnostic [illegible] of Simon Magus, [illegible] of whom [illegible] Acts of the Apostles. Simon Magus [illegible] on his travels [illegible] Helen [illegible] was a reincarnation of Helen of Troy. [illegible] know whether [illegible] and was [illegible] a similar relationship [illegible] where we [illegible] continuity.

76 [illegible] the [illegible] character [illegible] on the [illegible]

77 [illegible]

78 [illegible]

[illegible] as well.[8]

[illegible] As we know [illegible] If we [illegible] *her animus?*

[illegible] thinking.

So far [illegible] From this I conclude

---

[8] *Two Essays on Analytical Psychology*, pp. 203f.

[illegible] animals.

[illegible] [illegible]

[illegible] [illegible] pressed than by the word "soul."

[illegible] [illegible]

[illegible]

85 [illegible]

86 [illegible] reflection

87 [illegible] tionalism.

88 [illegible]

---

* Untitled poem ("Warum gabst du uns die tiefen Blicke?") in *Werke*, II. p. 48.

of [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] ment of the first rank

8 [illegible] I have been [illegible] [illegible] [illegible] the author

[illegible] [illegible] I must give you an example [illegible] covered a saviour

9 In [illegible] [illegible] [illegible] [illegible]

[illegible] the animal. But [illegible] expresses [illegible] of the anima [illegible] connected with [illegible] just as the [illegible]

92 [illegible] of everyday things.

93 [illegible] has been [illegible] Spanish [illegible] North [illegible] Russian [illegible] at once.

94 The greatest exp[illegible] North Am[illegible] events are Yankee [illegible] the

[illegible]

[illegible]

[illegible]

[illegible]

that America is still a [illegible] but [illegible] Negro [illegible]

97 [illegible] by the primitive can [illegible] be observed [illegible] In Africa, for example, [illegible] is a [illegible] from the Negro [illegible] America [illegible] Negro [illegible] because [illegible] unless one happens to have a jazz phobia.

98 [illegible] the Indian [illegible] above-mentioned [illegible] America [illegible] Does the [illegible] America [illegible] answer this [illegible] Negro [illegible]

99 [illegible] patients the Negro [illegible] But as the greater majority [illegible] the Indian [illegible] America [illegible] the Indian as an [illegible] America [illegible] Negro [illegible] the [illegible] I have given [illegible] America [illegible] and I could add dozens of others.

100 The [illegible] is always the [illegible] of man's highest and

[illegible] full expression.[11]

[illegible] for in vain in the official churches.

[illegible]

---

[11] See [illegible] The [illegible] of American [illegible] pp. [illegible]

103 Thus the American [illegible] a European [illegible] earthy ground of his being.

ARCHAIC MAN[1]

104 The word [illegible] [illegible] for him

105 With this sentence I have set limits to the subject to be covered [illegible] Despite this [illegible]

[illegible]

[illegible] sorcerer as a reward.

[illegible]

ae to natural causes [illegible] that [illegible]

48 It [illegible] primitive man [illegible] [illegible] [illegible] judgment is the same

49 [illegible] that primitive man has [illegible] [illegible]

50 The [illegible]

51 There is nothing [illegible]

[illegible] impulses

[illegible]

that we make our escape from that frightening world of dreams and superstitions, and construct for ourselves a picture of the cosmos worthy of our rational consciousness—our latest and greatest achievement. We are thus surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most annoying and laughable way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. The Arab shows them more respect than we. He writes upon every letter *Insha'allah*, "If God wills," for only then will the letter arrive. For all our resentment and all our causality, the fact remains that we are always and everywhere exposed to accident. What is more unpredictable and capricious than chance? What is more unavoidable and annoying?

If we reflect [illegible] a half [illegible] explanation of events [illegible] laws [illegible] which [illegible] Chance events [illegible] natural causes and [illegible] we [illegible] chance events [illegible] way. At least that is how it strikes us [illegible] chance makes no difference to its power. [illegible] the [illegible] and the less we [illegible] despite this everyone in practice takes precautions against chance occur-

[illegible] there is [illegible] chance in the official credo.

[illegible]

[illegible] explanation [illegible] he explains things in that way.

[illegible] explanation [illegible]

[illegible] around him that [illegible] he is [illegible]ably [illegible] extent [illegible] But he goes further [illegible]. He has

[illegible]

caprice of nature is expiated.

[illegible] against the missionary

[illegible] and the same [illegible] called the science of antiquity

2 What happens [illegible] because we are prepared [illegible]

3 Catastrophic events occur [illegible] in larger or smaller series or

[illegible]

124 [illegible]

[illegible]

25 [illegible]

26 [illegible]

[illegible]

127 [illegible]

unrestrained [illegible] experiments with portents that have to do with everyday [illegible] he draws his own conclusions [illegible] a good [illegible] who knows what dangers he avoids by following such warnings?

[illegible] [illegible]

missionary who knew [illegible] and [illegible]. He was as [illegible] Europeans [illegible] the [illegible] most [illegible] the British Govern[illegible] had [illegible] from [illegible] crocodile were [illegible] have [illegible] to the Brit[illegible] because [illegible] the [illegible] the words of the [illegible] as if they were [illegible] strange [illegible] and cause peculiar diseases.

129 This [illegible] naturally gives rise [illegible] A [illegible] the [illegible] woman in the [illegible] the [illegible] was [illegible] Another man shot a [illegible] a woman [illegible] and the leopard were identical.

130 [illegible] the expression [illegible] the [illegible] the [illegible] the [illegible] what seems [illegible] also seem [illegible] It [illegible] that [illegible] the psycho[illegible] makes [illegible] of a [illegible]

[illegible] and werewolves.

Possession is one of the [illegible] [illegible] as a [illegible] [illegible] Every[illegible] [illegible] inferior side.

[illegible] Every [illegible] [illegible] If we take [illegible] point of view. For instance, we [illegible] the expression [illegible]

[illegible] And this is [illegible]

[illegible] We cannot [illegible] takes upon its [illegible] as an ass [illegible]

[illegible] real leopard.

[illegible] as we call [illegible] Next [illegible] powers and [illegible]

[illegible] to take place in a

[illegible] into the projection [illegible] contents [illegible] for archaic man [illegible] distinction does not exist, because the psychic [illegible] are projected so completely that they cannot be [illegible] objective physical events. For him [illegible] are [illegible] He [illegible] unusual events [illegible] powers [illegible] clear. Here, it is true, we [illegible] ground [illegible] great minds have wrestled with the problem [illegible] He must [illegible] in order to [illegible] must take back [illegible] archaic projections.

46 [illegible] man [illegible] or let us say [illegible] what [illegible] a [illegible] mark of the [illegible] transcends nature.

[illegible] pattern [illegible] of personality that is personified as soon as it is given an opportunity for independent expression. We find the [illegible] instances of this [illegible] the same [illegible] in [illegible] Whenever an [illegible] into being. In this way [illegible] spirits.

[illegible]

[illegible]

[illegible]

14 [illegible]

[illegible]

[illegible] similarly put together

[illegible]

43 [illegible]

[illegible]

means: I offer my living soul to God. It is a wordless, acted prayer which could equally well be spoken: "Lord, into thy hands I commend my spirit."

147 Does this merely happen so, or was this thought brooded and willed even before man existed? I must leave this question unanswered.

THE SPIRITUAL PROBLEM OF MODERN MAN[1]

[illegible] own grandiloquence

[illegible]

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[1] [illegible]

history [illegible] conscious of the present.

The [illegible] conscious[illegible] of the present [illegible] out of which All may grow.[5]

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[5] In [illegible]

[illegible] beginning with Socrates and Jesus.

[illegible]

[illegible] We are ever forced [illegible] ern.

[illegible] taken for pseudo-moderns. Every good quality has its bad side, and nothing that is good can come into the world without directly producing a corresponding evil. This is a painful fact. Now there is the danger that consciousness of the present may lead to an elation based upon illusion: the illusion, namely, that we are the culmination of the history of mankind, the fulfilment and the end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian ideals followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

155 In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen that well-meaning governments have so thoroughly paved the way for peace on the principle "in time of peace prepare for war" that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,[1] we observe once more the same optimism, the same organization, the same political aspirations, the same phrases and catchwords at work. How can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us sceptical, even while we wish them every possible success. At bottom, behind every such palliative measure, there is a gnawing doubt. I believe I am not exaggerating when I say that modern

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[1] This essay was originally written in 1928.—Editors.

[illegible]

[illegible] to pass such a judgment.

[illegible] but merely a deceptive fiction.

[illegible] Pyramids than we can behind the music of Bach.

[illegible] madman.

[illegible]

162 The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our

[illegible]

169 [illegible] What are we to think [illegible]

[illegible] measures [illegible] and even prac[illegible] these [illegible] the devil [illegible] that [illegible] of them are together.

164 An intimation of the terrible law that governs blind con[illegible] Heraclitus [illegible] the rule [illegible] by-ways of [illegible] with fear and [illegible] effectiveness of social and [illegible] measures in the face of [illegible] forces. If he turns [illegible] from the terrifying prospect of a blind world in [illegible] successively tip the scales and [illegible] recesses of his own mind [illegible] discover a [illegible] and [illegible] Science has [illegible] even this last refuge; what was once a [illegible] has become a cesspool.

165 And yet it is almost a relief [illegible] our own [illegible] we are shocked [illegible] we are [illegible] newspapers [illegible] repressed [illegible] complex.

166 I [illegible] we are [illegible] that [illegible] as it is also true that [illegible] treasure [illegible] we can [illegible]

[illegible]

[illegible]

[illegible] clothes.

[illegible] they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

170 The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete forms of religion. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect—almost as suspect as politics and world-reform.

171 I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns his attention to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know—to experience for himself.

172 The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens when the medium has lost consciousness? Every Theosophist asks: What shall I experience at higher levels of consciousness? The question every astrologer asks is: What are the operative forces that determine my fate despite

[illegible]

West its first deep insight into the baffling mind of the East. To the historian this is a mere chance occurrence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes—so runs the law—there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, or from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest man," the *homo maximus*, to quote Swedenborg.

176 And so we can draw a parallel: just as in me, a single individual, the darkness calls forth the helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron, and produced an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underrating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are like the peaks of submarine mountain-ranges. The cultural Philis-

[illegible] astrology had been despised [illegible] since and was something that could safely be laughed at. Today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower social levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophical leanings.

177 Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness is one and the same. Everything becomes relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people of the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the great celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man's psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia,[4] while men like Havelock Ellis and Freud have dealt with the like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these

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[4] [See bibliography

[illegible] purpose. But what purpose?

[illegible] But to what purpose?

[illegible] again.

[illegible]

[illegible] in either case is the same.

[illegible]

[illegible]

[illegible]

[illegible]

189 That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great [illegible] like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us—we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. [illegible] began in every respect from the most repellent end, that is to say with all those things which we do not wish to see.

190 But if the psyche [illegible] attractive. That is why people who see in [illegible] and in Freudian psychology [illegible] They overlook the fact [illegible] from the [illegible] they are replaced [illegible]

191 We have seen [illegible] West [illegible] We are beginning [illegible] to the Orient [illegible] Richard W[illegible] have already been drawn by Oscar A. H. Schmitz.[1]

192 [illegible] we have [illegible] what we are [illegible]

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[1] [*Psychoanalyse und Yoga.*]

ing the material world of the East to pieces, down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold upon us from within. Such an idea strikes us as almost insane, because we have eyes only for gross causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Müller, Oldenberg, Deussen, Wilhelm and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic. Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult—the religion of the Roman army—and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic upon Europeans of sound mind, that some of them have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is—like every myth—an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life. Yet in this age of Americanization we are still far from anything of the sort; it seems to me that we are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest that arises in a period of unrest, the longing [illegible] quirements or mere wishes.

9 [illegible]

[illegible] alone is convincing.

[illegible] political questions.

194 [illegible]

195 [illegible]

to equal recognition. It exerts the same fascination as the psychic. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit—the two being really one—then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Hölderlin says:

> Where danger is,
> Arises salvation also.

196 And indeed we see, as the Western world strikes up a more rapid tempo—the American tempo—the exact opposite of quietism and world-negating resignation. An unprecedented tension arises between outside and inside, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America; perhaps it is a healthier or a last desperate effort to escape the dark sway of natural law, and to wrest a yet greater and more heroic victory of waking consciousness over the sleep of the nations. This is a question only history can answer.

II

THE LOVE PROBLEM OF A STUDENT

WOMAN IN EUROPE

THE MEANING OF PSYCHOLOGY FOR MODERN MAN

THE STATE OF PSYCHOTHERAPY TODAY

THE LOVE PROBLEM OF A STUDENT[1]

197 It is, I assure you, [illegible] that I undertake the task [illegible] problem [illegible]. Such [illegible] presents [illegible]

198 Love is always a problem, whatever [illegible]. In childhood [illegible] parents [illegible] problem [illegible] for the [illegible] Love [illegible] power [illegible]. We must [illegible] we are [illegible] not [illegible] any particular problem but covering every [illegible]. Love may be a [illegible] is, however, [illegible] expert [illegible]

199 [illegible] What [illegible] has not been [illegible] mystery of the [illegible]

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[1] [illegible] London and New York [illegible] the present [illegible] has been consulted.—EDITORS.]

next lower stages, the *amor Dei* of Origen, the *amor intellectualis Dei* of Spinoza, Plato's love of the Idea, and the *Gottesminne* of the mystics. Goethe's words introduce us to the human sphere of love:

Let now the savage instincts sleep
And all the violence they do:
When human love stirs in the deep
The love of God is stirring too.

200 Here we find the love of one's neighbour, in the Christian sense as well as in the Buddhist sense of compassion, and the love of mankind as expressed in social service. Next there is love of one's country and the love for ideal institutions such as the Church. Then comes parental love, above all mother love, then filial love. When we come to conjugal love we leave the sphere of the spiritual and enter that intermediate realm between spirit and instinct. Here the pure flame of Eros sets fire to sexuality, and the ideal forms of love—love of parents, of country, of one's neighbour, etc.—are mingled with the lust for personal power and the desire to possess and to rule. This does not mean that all contamination with instinct debases love. On the contrary, its beauty and truth and strength become the more perfect, the more instinct it can absorb into itself. Only if instinct predominates does the animal come to the surface. Conjugal love can be of the kind of which Goethe says at the end of *Faust*:

Spirit by attraction draws
Elemental matter
Forges bonds no man can force
And no angel shatter
Double natures single grown,
Inwardly united,
By Eternal Love alone
Can it be divided.

201 But it need not necessarily be such a love. It may recall Nietzsche's words: "Two animals have lighted on each other." The love of the lover is again different. Even though the sacrament of marriage be lacking, and the pledge of a life together, this love may be transfigured by the power of fate or by its own

tragic nature. But as a rule instinct predominates, with its dark glow or its flickering fires.

202 Even this [illegible] brings us to the limits of love. By "love" we also mean the sexual act on all levels, from officially sanctioned [illegible] to the passing [illegible] need which drives a man to prostitutes and to the [illegible] business they make or are forced to make of love.

203 We also speak of love [illegible] boys [illegible] homosexuality, which since ancient times has lost its glamour as a social and educative institution, and now ekes out a miserable, terror-stricken existence as a so-called perversion and punishable offence, at least where men are concerned. In Anglo-Saxon countries it seems, on the other hand, that female homosexuality means rather more than Sapphic lyricism, since it somehow acts as a stimulus to the social and political organization of women, just as male homosexuality was an important factor in the rise of the Greek *polis*.

204 Finally the word "love" must be stretched still further to cover all sexual perversions. There is incestuous love, and a masturbatory [illegible] self-love [illegible] goes by the name of narcissism. The word "love" includes every kind of morbid sexual [illegible] as well as every kind of greed that has ever degraded man to the level of a beast or a machine.

205 This is why I find myself in the awkward position of beginning a discussion about a matter or concept whose boundaries are of the vaguest and whose extent is well-nigh unlimited. At least for the purposes of the present discussion one would like to restrict the concept of love to the problem of how a young student should come to terms with sex. But this cannot be done, because all the meanings of the word "love" which I have already mentioned enter into the love problem of a student.

206 We can, however, agree to discuss the question of the way [illegible] the average normal person behaves under the conditions I have described. Disregarding the [illegible] [illegible] the most [illegible] special [illegible] [illegible] discussion [illegible] average problem. As [illegible] says, the practical solution of the problem depends on two factors: the

[illegible] of the individual and the environmental conditions.

[illegible]

[illegible]

[illegible] which prove the rule.

[illegible]

[illegible] new standards of value.

[illegible]

[illegible] equivalent of moral superiority.

[illegible] years ago

[illegible]

[illegible] the parents [illegible] concentration on the children [illegible]

[illegible] only later, that is, after she is married.

216 [illegible] years without knowing what she is doing.

217 The [illegible] of sexual[illegible] a boy brings about a powerful

[illegible]

[illegible] on the premature choice of a wife.

[illegible] the girl.

[illegible] Meanwhile he

[illegible]

[illegible]

[illegible] mental to his character.

[illegible]

and the moral scruples are less important. The main value of such relationships lies in the exchange of tender feelings, [illegible] and of [illegible] other. Generally they are high-spirited, [illegible] rather masculine women who are seeking to maintain their superiority and to defend themselves against the man. Their attitude to men is therefore one of disconcerting self-assurance with a trace of defiance. Its effect on their character is to reinforce their masculine traits and to destroy their feminine charm. Often a man discovers their homosexuality only by noticing that these women leave him stone cold.

221 Normally the practice of homosexuality is not prejudicial to later sexual activity. Indeed the two can even exist side by side. I know a very intelligent woman who spent her whole life in a homosexual relationship, and who at fifty entered into a normal relationship with a man.

222 Among the sexual relations of the student period we must mention yet another which is quite normal, even if rather peculiar. This is the attachment of a young man to an older woman, possibly a married one or at any rate a widow. You will perhaps remember Jean Jacques Rousseau and his relationship with Madame de Warens. This is the kind of relationship I have in mind. The man is usually rather shy, unsure of himself, inwardly afraid of women as of fate. He normally seeks a mother, perhaps [illegible] feelings of the older woman [illegible]. Many women like nothing better than a man who is rather helpless, especially when they are considerably older than he is. [illegible] strength [illegible] his weaknesses. They find his infantilism charming. [illegible] compassion, and a little more besides. [illegible] woman seduces him and he willingly submits to her mothering.

223 Nevertheless, however, does a timid youth remain half a child. [illegible] of maternal [illegible] what was needed to bring his undeveloped masculinity to the surface. In this way the woman cultivates his feeling and brings it to full consciousness. He learns to understand a woman who has experience of life and the world, is sure of herself, and thus he has a rare opportunity to glimpse behind the scenes. But he

[illegible]

225 [illegible]

226 [illegible]

[illegible] then it is harmful.

[illegible] [illegible] commonly take is flirting. [illegible] that she is not to be taken seriously.

[illegible]

[illegible]

true when for instance a [illegible] girl [illegible] with a [illegible] season. It [illegible] force of heart. [illegible] from inertia [illegible] they simply cannot get [illegible] and the altar [illegible] in a [illegible] These [illegible] up [illegible] advantage [illegible] of personality [illegible] passivity are [illegible] because they are a [illegible] experience [illegible] exercise [illegible] virtues. [illegible] in freedom [illegible] worth [illegible] dangerous [illegible] tions. [illegible] because he is [illegible] and [illegible] inertia.

After this brief survey of the problems as we meet them in [illegible] heart's desire and utopian possibilities.

[illegible] free love [illegible] attempt to make [illegible] It is [illegible] that it is [illegible] free love would be [illegible] only if every [illegible] were [illegible] love [illegible] and [illegible] and responsible feeling so that the very poss[illegible] of experiencing real love is denied him.

232 [illegible] than one living in [illegible] with [illegible] [illegible] knights.

233 [illegible] The very [illegible] [illegible] the most effective way of [illegible] experience [illegible] Himalayas in a cinema.

234 [illegible] when and [illegible] [illegible] does [illegible] serves a good and [illegible]

235 I trust that I [illegible] have [illegible] that I personally [illegible] prefer to make its moral evaluation dependent on the way it is expressed.

WOMAN IN EUROPE[1]

> You call yourself free? Your dominant thought I would hear, and not that you have escaped from a yoke. Are you one of those who had the right to escape from a yoke? There are some who threw away their last value when they threw away their servitude.
>
> *Thus Spake Zarathustra*

236 To write about woman in Europe today is such a hazardous undertaking that I would scarcely have ventured to do so without a pressing invitation. Have we anything of fundamental importance to say about Europe? Is anyone sufficiently detached? Are we not all involved in some programme or experiment, or caught in some critical retrospect that clouds our judgment? And in regard to woman, cannot the same questions be asked? Moreover, what can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and

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[1] [Originally published as "Die Frau in Europa," *Europäische Revue* (Berlin), III : 7 (Oct. 1927); republished by the *Neue Schweizer Rundschau* as a pamphlet (Zurich, 1929), which was reprinted by Rascher Verlag in 1932, 1948, and 1959. (Cf. the Bibliography.) Trans. by Cary F. Baynes in *Contributions to Analytical Psychology* (London and New York, 1928), pp. 164–88, which version has been consulted here. The motto is from the trans. of Nietzsche by Common.—EDITORS.]

[illegible]

237 [illegible]

238 [illegible]

[illegible] and these are [illegible] it can [illegible] of the present in any age. In the [illegible] centuries of [illegible] Christianity [illegible] Thus we find the [illegible] in the large centres [illegible] European woman [illegible] expresses the [illegible] spiritual [illegible] of Europe [illegible] torical romance.

[illegible]

240 [illegible]

[illegible] falls into it himself

[illegible]

[illegible]

[illegible]

241 [illegible]

[illegible] thought of them.

245 [illegible]

246 [illegible] role

247 [illegible]

present-day [illegible] the marriage problem.

248 [illegible] the marriage-breaker [illegible]

which [illegible] ever [illegible] all things [illegible] will have to go crooked.

249 At the beginning of [illegible] the [illegible] of Italy [illegible] Every Roman was [illegible] slaves [illegible] every Roman [illegible] the [illegible] Negro [illegible] There is [illegible] express [illegible] There are facts to support this view.

250 A direct [illegible] influence was the strange [illegible] Roman [illegible] ex[illegible] R[illegible] of all legislation and all expectation.

[illegible] [illegible] presented [illegible] the possession of [illegible] that [illegible] as we know [illegible] have [illegible] This was ever the way of women

[illegible]

[illegible]

[illegible]

---

[1] In *The Development of Personality*

[illegible] domain of woman.

255 [illegible]

[illegible] ship moves into the foreground

258 [illegible] it

[illegible] the success of the [illegible] unconsciously took their [illegible] working spot.

258 An aston [illegible] character.

259 [illegible]

260 [illegible]

---

4 [See *Psychiatric Studies*, index, s. vv.—EDITORS.]

[illegible]

[illegible] the species.

[illegible] her, the individual woman, its tool

[illegible] mere unconsciousness.

[illegible] for the modern woman marriage is not as [illegible] score.

[illegible] So long as there [illegible] St. Paul [illegible]

[illegible]

[illegible] power that [illegible]

[illegible] most inter[illegible] [illegible] and [illegible] books but [illegible] very blood?

267 [illegible] the past [illegible] that has done [illegible] perhaps [illegible] constitution and [illegible] the divine urge to create

268 [illegible] into a hopeless [illegible] prepared to break with [illegible] in order to make [illegible] everything [illegible] a continuation [illegible] the beasts.

269 [illegible] of today [illegible] [illegible] a computer [illegible] a growing disgust [illegible] of the modern European [illegible] however much it has [illegible] Women are [illegible] past women are [illegible]

270 [illegible] in man [illegible] fullness it can when she

[illegible] that her feelings and [illegible] are [illegible] [illegible] [illegible] Woman [illegible] her own [illegible] when she knows that she [illegible] [illegible] weakness and [illegible] Perhaps she will yet discover that [illegible] [illegible] [illegible] end down to the [illegible] [illegible] [illegible] [illegible] person [illegible] experience [illegible] [illegible] himself [illegible] [illegible] [illegible] [illegible] [illegible] from them

874 [illegible] but properly [illegible] It is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] [illegible] and more [illegible]

[illegible] What I am saying [illegible] it is precisely [illegible] the mature man whose consciousness has [illegible] experience of life [illegible] present [illegible] the past. A young person has not [illegible] present [illegible] It is the privilege and the task [illegible] people who have passed the meridian of life, to create culture.

[illegible] [illegible] woman [illegible] between [illegible]

[illegible] numerable ways in which this goal is [illegible] the man who is blind to Eros.

[illegible]

himself cannot flourish if man's soul is starved. The feminine psyche responds to this hunger, for it is the function of Eros to unite what Logos has sundered. The woman of today is faced with a tremendous cultural task—perhaps it will be the dawn of a new era.

[illegible]

[illegible]

[illegible]

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2 *Faust, Part One*, trans. by Wayne, p. 43

THE MEANING OF PSYCHOLOGY FOR MODERN MAN[1]

276 I have always found it [illegible] to make the [illegible] always [illegible] depressed [illegible]

277 [illegible]

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[1] [illegible] 1934), pp. 32–67.—EDITORS.]

from this entertaining domestic [illegible] among power-[illegible], there are other egalitarian assumptions of a social and political nature which are [illegible] to society, because they forget the existence of the [illegible] who may be [illegible].

280 I [illegible] purpose over such narrow-minded and one-sided views. I began to wonder why they should exist at all, and I [illegible] what the reasons might be. I was [illegible] the power-[illegible] of primitive peoples. I had long been struck by the fact that there is a certain [illegible] about those who are most prejudiced in favour of [illegible]. In primitive society one does not find that [illegible] extends [illegible] to human beings [illegible] the [illegible] animals, plants, [illegible] mountains and [illegible] something [illegible] even trees and stones can speak. And just as there are certain human beings who [illegible] with [illegible] so among the animals there are [illegible] were-wolves and the like [illegible] whatever at [illegible] behaves in any way [illegible] the [illegible] very potent [illegible] a primitive [illegible] their [illegible] primitive [illegible] even give [illegible] there [illegible] other [illegible] in East Africa I [illegible] a tribe [illegible] the people who are there [illegible] family [illegible] of a family [illegible] that they are [illegible] satisfactory to the person concerned.

281 But a group consciousness in which individuals are inter[illegible] At the lowest and most primitive level we would find a sort of generalized or commu[illegible]

consciousness with complete unconsciousness of the subject. On this level there are only events, but no acting persons.

282 The assumption that what pleases me must necessarily please everybody else is therefore an obvious remnant from that primeval night of consciousness where there was no perceptible difference between I and You, and where everyone thought, felt and acted in the same way. But if something happened which showed that someone was out of line, there was an [illegible] and alarm. Nothing arouses so much panic among primitives as something out of the ordinary; it is at once suspected of being dangerous and hostile. This primitive reaction lives on in us too: we are [illegible] when somebody does not share our convictions. We are [illegible] when somebody finds our [illegible] ridiculous. We still persecute anyone who thinks differently from ourselves, we still try to [illegible] on others, to convert poor heathens, to rescue them from the hell that undoubtedly lies in wait for them, and we are also desperately afraid of standing alone with our beliefs.

283 The psychic equality of all men is an unspoken assumption deriving from the state of original unconsciousness of humanity. [illegible] where there was [illegible] consciousness [illegible] an individual [illegible] the highest [illegible] development. The [illegible] the existence of an individual [illegible] consciousness is [illegible] different from other consciousness. One [illegible] likened the process of [illegible] to a rocket that rises up from the darkness and dissolves in a shower of multicoloured stars.

284 Psychology as an empirical science is of very recent origin. It is barely [illegible] years old, and [illegible] its premature [illegible] prevented it from being born earlier. From this we can see how [illegible] differentiated consciousness is. It has just stepped out of its [illegible] and [illegible] of its own existence. It would be a delusion to imagine that we [illegible] anything like a [illegible] consciousness. Our present consciousness is a [illegible] I

285 I [illegible] the greatest experiences [illegible] ever [illegible] enormously different people's psyches are. If [illegible]

[illegible]

286 [illegible]

character are [illegible]. We [illegible] say [illegible] correctly that after [illegible] experience a person was a changed man. [illegible] In every psychic [illegible] we can [illegible] so far as [illegible] disintegration.

287 But even the [illegible] dangers [illegible] possession [illegible] are [illegible] a strange [illegible] described [illegible] the general [illegible] aching split in their own psyche.

288 Primitive man feels the split [illegible] the psyche as [illegible]. Only we [illegible] nervousness or a mental breakdown. [illegible] good and [illegible] consciousness. [illegible]

was a disaster. To the naive mind it must indeed seem a sin to shatter the divine unity of unconsciousness that ruled the primal night. It was the Luciferian revolt of the individual against the One. It was a hostile act of disharmony against harmony, a separation from what longed to be fused with everything. Therefore God cursed the serpent and said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

286 And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself.

287 The fact that consciousness means separation and opposition is something that man has experienced countless times in history. And just as there were times of sickness for the individual, so there are times of sickness in the life of nations. We can hardly help thinking of our time as a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax.

288 When man became conscious, the germ of the sickness of dissociation was planted in him, for consciousness is at once the highest good and the greatest evil. It is difficult to estimate the sickness of the age in which we are. But if we glance back at the curve of the history of mankind, we shall find earlier bouts of sickness which are easier to assess. One of the worst attacks was the malaise that spread through the Roman world in the first centuries after Christ. The dissociation revealed itself in an unexampled breakdown of the political and social conditions, of religious and philosophical convictions, and in a frightful decline of the arts and sciences. If we reduce humanity as it was then to a single individual, we would see before us a highly differentiated personality who, after mastering his environment

with and [illegible] self-assurance [illegible] in the pursuit of his [illegible] seemed to be [illegible] the process of destruction.

192 After [illegible] years spent in the [illegible] of the psyche [illegible] the [illegible] never be [illegible] least two [illegible] that no good may come of it."

193 [illegible] a process of [illegible] from the age of [illegible] began.[3] He [illegible] years [illegible] uniting love.

194 [illegible] of being able to see [illegible] Had we

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[3] [Cf. *Aion*, passim.—EDITORS.]

[illegible] problems have been among the [illegible] the [illegible] that [illegible] and [illegible] tree

295 [illegible] there are two [illegible] that [illegible] This is an [illegible] of the [illegible] possible. We [illegible] person [illegible] the [illegible] with [illegible] darkness the germ of a new light.

296 But [illegible] attempt to [illegible] the period of [illegible] Let us suppose [illegible] make [illegible] expression [illegible] persons and [illegible] are a [illegible] representative of the [illegible] are rapidly going to the dogs."

297 [illegible] the past [illegible] for [illegible] the [illegible] arises: "What is to be done?"

[illegible]

298 [illegible] was rejoicing in the coming descent

299 [illegible]

300 [illegible]

[illegible] the [illegible] perfectly and even writes [illegible] and books in which he [illegible] the evils of psycho[illegible] logism.

[illegible] himself behind a brick wall [illegible] the [illegible] which [illegible] would rather give up [illegible] must we lead our patient in [illegible] of something [illegible] the everyday [illegible] We must guide him [illegible] the [illegible] knows is nothing [illegible] path to the understanding of dreams.

[illegible]

This witch's quackery disgusts my sou[illegible]
[illegible] be healed
By crooked counsel in this crazy hole,
[illegible]

[illegible] brew [illegible] your own?[5]

[illegible] remedy after [illegible] have [illegible] view from [illegible]

[illegible] T[illegible]s where [illegible] to [illegible] is a [illegible] secret processes at [illegible] psychic long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness may extend. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood.

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[5] *Faust, Part One*, trans. by Wayne, pp. 110f.

305 It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. So flowerlike is it in its candour and veracity that it makes us blush for the deceitfulness of our lives. No wonder that in all the ancient civilizations an impressive dream was accounted a message from the gods! It [illegible] dreams as [illegible] from [illegible] consciousness. [illegible] Such [illegible] Why do we [illegible] there [illegible] in the world [illegible] What would become [illegible] nobody had [illegible] say [illegible] We [illegible] existence?

306 Here we can better [illegible] so much [illegible] and for this reason [illegible] rather than admit

[illegible] There are [illegible] What [illegible] at the [illegible] of the [illegible] with the rest [illegible] of the patients [illegible] of the whole [illegible] were [illegible]

307 [illegible] who has not experienced [illegible] But [illegible]

308 That [illegible] his [illegible] that he [illegible] You have only to speak the magic word."

309 [illegible] he has entirely failed to [illegible] and [illegible] in the Brocken [illegible]

Preposterous! You still intend to stay?
[illegible]
[illegible]
[illegible] *

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* Cf. Wayne trans., p. 178

[illegible] practical affairs of life."

[illegible] of matter in some way diminished?

312 We simply do not know what we are dealing with when we [illegible]

[illegible] I admit that I [illegible]

[illegible] than that such a pana- [illegible] as completely absurd. What [illegible] everything in [illegible] Reasoners must be [illegible] remedies and [illegible] with [illegible] in a bad mood [illegible] with streams of [illegible] Therefore [illegible] people will want me to tell them what can be done [illegible] the situation and with [illegible] that all the methods [illegible] have already been tried [illegible] wasteful [illegible] that are [illegible] These methods were all chosen with a [illegible] But it came when some [illegible] considers how he [illegible] the remedies that are [illegible] health. But [illegible] remedies have been tried when [illegible] experiences [illegible] the situation [illegible] with [illegible] compelled to give up [illegible] methods as speedily as possible.

314 My patient, and perhaps [illegible] in this situation [illegible] What can I do? And I must answer: I [illegible] to be done. I reply [illegible] our [illegible] because every [illegible] plans to meet the situation. [illegible] that they had already taken [illegible] began [illegible] though somewhat different from before.

315 When we look at human history, we see only what happens [illegible] the faded mirror of [illegible] been happening eludes the in[illegible] historical event lies [illegible] experienced by all and observed by none. It is the most private and most subjective of psychic experiences. Wars, dynasties, social upheavals, conquests, and religions are but the

[illegible]

We make our own epoch

So when [illegible] pay attention to his dreams [illegible]

Dreams are [illegible]

[illegible]

But even if we [illegible]

[illegible]

320 [illegible]

[illegible] media for this purpose

[illegible]

a [illegible] she [illegible] this [illegible] person we dream [illegible] is not [illegible] and neighbour [illegible] other in us [illegible] whom we [illegible] [illegible] it merely exemplifies the well-known law that no trees reach up to heaven.

322 If in addition to this we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious [illegible] has a compensatory tendency, then we can [illegible] because [illegible] the dream does not come from too deep a [illegible] level. If it is a dream of [illegible] which can be found in the myths of [illegible] or in those of other races. [illegible] the dream will [illegible] meaning, a meaning which is the common property of mankind.

323 [illegible] does not [illegible] this [illegible] and we always [illegible] we are not [illegible] Hence [illegible] expresses the [illegible] that [illegible] is also the [illegible] of other people [illegible] only else [illegible] are they [illegible] the [illegible] [illegible] Moreover [illegible] every [illegible] has to be [illegible] from the [illegible] But [illegible]

324 [illegible] by [illegible] dreams. The [illegible] that [illegible] are [illegible] But [illegible] are [illegible] more [illegible] lead [illegible] We know [illegible]

such as a specialist ought to possess. But no dream can be interpreted [illegible] knowledge [illegible] This knowledge furthermore should not be [illegible] has been [illegible] must possess a [illegible] with the experience of the person [illegible] Of what use [illegible] knowledge [illegible] at least [illegible] will be [illegible] can he see anything more than what he is himself.

325 [illegible] the man [illegible] No one who [illegible] knows others. And [illegible] each of us [illegible] another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When therefore we find ourselves in [illegible] he can [illegible] the very attitude that [illegible] into the difficult situation.

326 [illegible] these problems over the [illegible] No doubt we are [illegible] eyes that [illegible] the whole world that it is [illegible] for the task [illegible] outwards [illegible] the world and [illegible] necessity [illegible] But [illegible] last [illegible]

[illegible] turn of the mass in movement

[illegible] also in the world within

[illegible]

[illegible] facts of the human psyche

[illegible]

[illegible] idea that he knew exactly what God is

[illegible]

momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who as always will have something very important to say about his acting.

THE STATE OF PSYCHOTHERAPY TODAY[1]

[illegible] another in their totality

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[1] [illegible]

[illegible] growth

335 [illegible]

336 [illegible]

337 [illegible]

these [illegible] as though there were a [illegible] a method of [illegible] The general practitioner can use a [illegible] without [illegible] what ever his personal [illegible] may be about his patients at [illegible] even [illegible] to be used like [illegible] We [illegible] are [illegible] as the patient. It is in fact [illegible] The [illegible] We [illegible] experience [illegible] the family or even the social group.

[illegible] [illegible] confronted with a [illegible] a person who [illegible] The [illegible]

[illegible] Very [illegible] I [illegible] the doctor [illegible] because [illegible] the patient [illegible] certainly very [illegible] and [illegible] The doctor will [illegible] he would be setting a bad example to his patient [illegible] get [illegible] that they were [illegible] everywhere [illegible] whose personal prestige [illegible]

340 [illegible] of the [illegible] are of [illegible] he appreciates this [illegible] have been made the cardinal principle of psychology.

341 [illegible] field of human [illegible] Freud.

342 [illegible] the principle of [illegible] everywhere and [illegible] the need for [illegible]

[illegible]

343 If the[illegible] at least two [illegible] are ne[illegible]ssary to produce a [illegible] be [illegible] the [illegible] can also be an excess of [illegible] in a state [illegible] expression [illegible] as repress[illegible] this [illegible] the [illegible] be [illegible] is without object.

344 [illegible] discovered [illegible] a substitute [illegible] be [illegible] the [illegible] been committed [illegible] attention is [illegible] to the [illegible] The patie[illegible]

345 [illegible] however [illegible] extreme[illegible] First, it can be [illegible] and second, it can be [illegible] There is an

[illegible] remained in [illegible] Both are [illegible] we are dealing with a [illegible] and to understand [illegible]

346 [illegible] be immeasurable ad[illegible] face, and to hide behind a technique.

347 It is not hard to see [illegible] added and [illegible] to his psychology.

348 [illegible] there are nonetheless patients who [illegible] a broad base of [illegible]

class of [illegible] and, while having invoked the aetiological bogey of the parental complex, [illegible] why he is there, and in the present and [illegible] that his patient [illegible] going.

349 Admittedly there is nothing [illegible] cannot be used for [illegible]. But [illegible] where the [illegible] in [illegible] experienced [illegible] very largely [illegible] in order to [illegible] human being [illegible] the [illegible] necessary to [illegible] whether a neurosis should be treated from the [illegible] angle or from the [illegible]tion angle.

350 I need hardly say that technique is necessary up to a point. We are all [illegible] of that. But behind every method there stands the man, who is [illegible] more important because, irrespective of his technique, [illegible] at least as [illegible] technique [illegible]. It is [illegible] the duty of the psychotherapist [illegible] his personal assumptions [illegible]. The [illegible] personal [illegible]. I have worked [illegible] which would enable the psychotherapist to recognize the various typical attitudes, even [illegible] asserts that [illegible] with psychoanalysis [illegible] technique [illegible] and [illegible] the same [illegible] practises it. Consequently the psychotherapist [illegible] of his assumptions. [illegible] the purpose of [illegible] to make [illegible] a human being, not a correct application of technique.

351 But even regarded as a technique psychoanalysis is far from simple. In actual fact it is a very [illegible] tricky affair [illegible] even with the most elaborate [illegible] procedure [illegible] well [illegible] and to [illegible] the [illegible] of a Freudian dream analysis in *The Interpretation of Dreams* [illegible] the dream of Irma's injection. [illegible] such a procedure as technique requires a

[illegible] assumptions

[illegible] consequently we may take

[illegible] to that of the urge to power

353 [illegible]

[illegible]

554 [illegible] the meaningful whole

[illegible]

[illegible] a way of thinking which [illegible] reason [illegible] easier to make conjectures [illegible] to see what [illegible] present [illegible] thinking [illegible] every [illegible] that [illegible] all the [illegible] are as negative and [illegible] must not be surprised [illegible] blight by incurable intellectualism.

[illegible] there are far too many people [illegible] takes [illegible] the risk of the very [illegible] system [illegible] there be no doubt [illegible] vast complexity [illegible] better [illegible] be a [illegible]

[illegible] should be [illegible] is the nearest we can get to the truth

[illegible]

[illegible] cripple him for good

[illegible] [illegible] venture

[illegible] [illegible]

[illegible] the truth as ever.

[illegible] [illegible] essential question

[illegible] [illegible]

[illegible] [illegible] but . . ."

[illegible] [illegible]

[illegible] Forel, and the rest?

[illegible]

[illegible]

may well be left to the poets. But meanwhile the [illegible] view[a] of the human soul has turned into a theory of psychic suffering.

369 Psychotherapy today, it seems to me, still has a vast amount to unlearn and relearn, if it is ever to reach [illegible] to its subject, the full range of the human psyche. But first it must cease thinking neurotically and see the psyche and its possessions in true perspective. Not only our knowledge of neurosis, but our ideas about the psychic functions themselves, for instance the function of dreams, stand in need of radical revision. Very notable blunders have occurred here, as when the perfectly normal function of dreams was viewed from the same angle as disease. It will then become clear that psychotherapy made approximately the same mistake as the old school of medicine when it attacked the fever in the belief that it was the noxious agent.

370 It is the fate and the shortcoming of psychotherapy to have been born in an age of enlightenment, when [illegible] had made the old cultural values inaccessible, and there was no psychology anywhere that went much beyond the level of Herbart or Condillac. None, at any rate, that would have done anything like justice to the complexities and perplexities with which the innocent and wholly unprepared physician was suddenly faced. In this respect we must be grateful to Freud, for at least he created a certain sense of direction in this chaos and gave the physician sufficient courage to take a case of hysteria seriously as a scientific proposition. Criticism, after the event, is easy enough. But all the same there is no sense in the rising generation of doctors going to sleep on Freud's laurels. Much has still to be learnt about the psyche, and our experience now is [illegible] than the narrow ideas which have so far restricted our view of the psyche as a whole.

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a ["Afterbild."—TRANS.]

III

PREFACE TO "ESSAYS ON CONTEMPORARY EVENTS"

WOTAN

AFTER THE CATASTROPHE

THE FIGHT WITH THE SHADOW

EPILOGUE TO "ESSAYS ON CONTEMPORARY EVENTS"

PREFACE TO
ESSAYS ON CONTEMPORARY EVENTS [1]

[illegible]

[illegible]

---

[1] [illegible] phy of Life" (pp. 76ff.).—EDITORS.]

a citizen, which confront him with a similar task. As a physician he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naïve of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is not unnatural that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the First World War. My statements have evidently led to all manner of misunderstandings which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue.[1] The reader will thus be in a position to get a clear picture of the facts for himself.

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[1] [Infra, pp. 227ff.]

WOTAN[1]

En Germanie naistront diverses sectes,
[illegible]
Le cœur captif et petites receptes
Feront retour à payer la vraye disme.

[illegible]

37 [illegible]

[illegible]

---

[1] [illegible] H. C. Roberts [illegible]

"In Germany shall divers sects arise,
Com[illegible]ng very near to happy paganism
The heart captivated and small receivings
Shall open the gate to pay the true tithe."
—Editors.]

[2] Abyssinia.

surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless—indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the "scientific" reaction, it was inevitable that nineteenth-century "scientific" enlightenment should one day dawn in Russia.

373 But what is more than curious—indeed, piquant to a degree—is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

374 Wotan is a restless wanderer who creates unrest and stirs up

state [illegible] perhaps be worth mentioning.

375 [illegible]

[illegible] ganda purposes.

[illegible] 1922).

correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

376 Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

> And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it.
> Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to whatever spits and spews:
> "Beware of spitting against the wind."[5]

377 And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

> A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.
> And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

378 The disciple who interpreted the dream said to Zarathustra:

> Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?
> Are you not yourself the coffin filled with life's gay malice and angel-grimaces?[6]

379 In 1863 or 1864, in his poem "To the Unknown God," Nietzsche had written:

> I shall and will know thee, Unknown One,
> Who searchest out the depths of my soul,
> And blowest through my life like a storm,
> Ungraspable, and yet my kinsman!
> I shall and will know thee, and serve thee.

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[5] *Thus Spake Zarathustra*, trans. by Kaufmann, p. 211 (mod.).
[6] Ibid., p. 247 (mod.).

380 Twenty years later, in his "Mistral Song," he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
Are we not both the first-fruits
Of the same womb, forever predestined
To the same fate?[7]

381 In the dithyramb known as "Ariadne's Lament," Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled, horrible one!
Thou huntsman behind the clouds!
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie,
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown—God![8]

382 This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche.[9] As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he came face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast that Nietzsche lost consciousness—but woke up again in Pforta. It was a nightmare." It is significant that in his dream Nietzsche, who in reality

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[7] *Werke*, V, pp. 457f. and 495f., trans. by R.F.C.H.

[8] *Thus Spake Zarathustra*, Kaufmann trans., p. 365.

[9] *Der werdende Nietzsche*, pp. 84ff.

[illegible] in the nocturnal wood.

583 [illegible]

584 [illegible]

585 [illegible] reflection.

586 [illegible]

[illegible] mythical kings.

387 [illegible]

388 [illegible]

389 It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the German race (vulgarly called "Aryan"), the Germanic heritage, blood and soil, the Wagalaweia songs,* the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races—all this is the indispensable scenery for the drama that is taking place and at bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in *Punch* of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

390 Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even so idealistically that no one is alarmed. "Let sleeping dogs lie"—we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the [illegible]

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* [Cf. the meaningless refrains sung by the Rhine maidens in Wagner's *Ring*: "Weia! Waga! Woge, du Welle! . . ."—Editors.]

of storm and stress in [illegible] never went [illegible] and this enables us to feel vastly superior

391 [illegible]

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1 [illegible] book after I had finished my article

[illegible] It seizes every [illegible] secure, whether without or within.

[illegible] Wotan's nature. [illegible] catalogue.

[illegible] Wotan [illegible]

[illegible] Wotan [illegible]

[illegible] *Wodan und germanischer Schicksalsglaube.* [illegible]

[illegible]

395 [illegible]

[illegible] with [illegible] can [illegible] country.

[illegible] ever as [illegible] the [illegible] the whole [illegible] than [illegible] strength.

[illegible] has [illegible] Christianity [illegible] German [illegible] Protestant [illegible]

[illegible] Foundations of the German [illegible]

[illegible]

[illegible]

[illegible] God: Basic Elements of a German Faith into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites, and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic[18] experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them also as victims.

If we apply our admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but also his ecstatic and mantic qualities—a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was dammed up and has broken into its old channel. But the obstruction will not last for ever; it is rather a *reculer pour mieux sauter*, and the water will overleap the obstacle. Then at last we shall know what Wotan is saying when he "murmurs with Mimir's head."

Fast move the sons   of Mim, and fate
Is heard in the note   of the Gjallarhorn;
Loud blows Heimdall   the horn is aloft,
In fear quake all   who on Hel-roads are.

Yggdrasil shakes,   and shivers on high
The ancient limbs,   and the giant is loose;
Wotan murmurs   with Mimir's head
But the kinsman of Surt   shall slay him soon.

How fare the gods?   how fare the elves?
All Jotunheim groans,   the gods are at council;
Loud roar the dwarfs   by the doors of stone,
The masters of the rocks: would you know yet more?

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[18] [Using the word to connote those peoples within the Semitic language-group.—TRANS.]

Now Garm howls loud before Gnipahellir,
The fetters will burst, and the wolf run free;
Much do I know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.[18]

[18] *Voluspa. The Poetic Edda,* trans. by Bellows, pp. 20f. (slightly mod.).

AFTER THE CATASTROPHE[1]

400 This is the first [illegible] that the fate of Germany [illegible] pen. [illegible] which I called "Wotan."[2] I wrote at that time, about Wotan [illegible] with [illegible] political pro- [illegible] the [illegible] of the [illegible] apocalyptic events. The [illegible] fulfilled [illegible] the greater part of Europe lies in ruins.

401 B[illegible] there is a good [illegible] up [illegible] all about the meaning of the whole tragedy. People have even turned to me for an explanation. [illegible] there and then to [illegible] consider it best [illegible] down my views [illegible] in the [illegible] Germany [illegible] but the subject [illegible] only a few aspects of this [illegible] questions. I must be content with a modest [illegible] up [illegible] over [illegible] as for the [illegible]

402 While I was working on this [illegible] I noticed how alarmed [illegible] its to [illegible] a moderate [illegible] calm point of view [illegible] of one's emotions. [illegible] we [illegible] that we are on the [illegible]le

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[1] [First published as "Nach der Katastrophe," Neue Schweizer Rundschau (Zurich), [illegible] Essays on Contemporary Events (London, 1947), pp. 45–72.—Editors.]

[2] [See previous paper.]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] German was no gentleman.

406 [illegible]

407 [illegible]

[illegible] Of course [illegible] [illegible] of a collective judgment.

408 [illegible] lives within his own psychic sphere like a snail [illegible]

[illegible]

[illegible]

[illegible]

the flame of evil glowers in our own [illegible]. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be used as the sword of judgment wielded by fate. Evil calls for expiation, otherwise the wicked will destroy the world, or the good will [illegible] in their rage which they [illegible], and in either case no good will come of it.

[illegible] When evil breaks at any point into the order of things, our whole [illegible] of psychic protection [illegible]. Action inevitably calls up reaction, and, as regards destructiveness, this proves to be just as bad as the crime, and possibly even worse, because [illegible] evil we need a protective [illegible] reduced by an act of expiation.

[illegible] The terrible things that have happened in Germany and the moral downfall of a nation of eighty millions are a blow aimed at all Europeans. We used to be able to relegate such things to Asia. The fact that one member of the European family could sink to the level of the concentration camps throws a dubious light on all the others. Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime and it is then really a miracle if the crime is not committed. Do we seriously believe that we would have been immune? We who have so many traitors and political psychopaths in our midst? It has filled us with horror to see what man is capable of, and of which therefore we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts.

[illegible] Nevertheless, it should be clear to everyone that such a state of degeneration can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation. Loss of the instinct of self-preservation can [illegible] the State [illegible]

434 [illegible] I feel rather like the [illegible]

435 [illegible] a very short [illegible]

have deteriorated [illegible] every way. We [illegible] taking the blame for anything

[illegible] appear any more trustworthy

[illegible]

he [illegible] he [illegible] just as he [illegible] [illegible] It is true [illegible] [illegible] [illegible] expected [illegible] [illegible] [illegible] hysterical neurosis.

4[illegible]8 [illegible] [illegible] this pure chance?

4[illegible]9 [illegible] of Hitler's condition would be [illegible]

[illegible] of the collective German hyst[illegible] It is not without serious mis[illegible]

[illegible] witness its own destruction

470 [illegible]

[illegible]

[illegible] his development

421 [illegible]

422 [illegible] the Germans [illegible] hysteria

423 [illegible] take [illegible] for granted that the [illegible]

[illegible] This term by no means implies that [illegible] see in Goethe's Faust [illegible] the average German

424 [illegible]

[illegible] who [illegible] he is [illegible] by the magnitude of his aim.

425 [illegible] great [illegible] the German generals).

426 [illegible] produces a [illegible] in the street with a broken back.

427 [illegible]

428 [illegible]

[illegible] But can we say that a whole nation [illegible] We [illegible] of a nation as of [illegible] be times when [illegible] It is even [illegible] where there is really nothing [illegible] except [illegible] and weakness or [illegible] on the other. [illegible] We [illegible] only [illegible] be described as hysterical.

429 The Germans [illegible] have the [illegible] own [illegible] from [illegible] share with [illegible] that the [illegible] other nations [illegible] and done their best to exterminate them.

430 [illegible] it is a mere [illegible] apply the [illegible] Germans [illegible] But [illegible] which [illegible] Germans [illegible] We [illegible] explain the [illegible] have the [illegible] Germany.

431 The [illegible] general [illegible] deeply [illegible] through other

[illegible]

[illegible] when people were [illegible] the [illegible] apparently normal [illegible] the [illegible]

432 [illegible] was noth- [illegible] as well as countless [illegible]

[illegible] the suet-and-syrup of Wagner!

433 Nevertheless [illegible] of the Reich [illegible] the Germans [illegible] And so it was [illegible] to be deluded by these [illegible] to the [illegible] temptations

of Satan instead of the [illegible] But [illegible] [illegible] got on to a hopelessly wrong track.

[illegible] After the [illegible] World War the world should have begun to reflect [illegible] Germany [illegible] the Reformation [illegible] Germany [illegible] Christian [illegible] the German [illegible] of [illegible] was a prophet [illegible] and [illegible] German [illegible] Nietzsche [illegible] And [illegible] Nietzsche [illegible] [illegible]

[illegible] Was Nietzsche [illegible] regarding [illegible] the [illegible] of the Christian world with the art of thinking, his brother in spirit, Richard Wagner, was doing the same thing with the art of music. Germany's god-seekers were stumbling in bewilderment and stupefying [illegible] going back to the Church. Wagner salved his conscience with *Parsifal*, for which Nietzsche could never forgive him. But the Cup of the Grail vanished into an unknown land, and the message was not heard and the omens went unheeded. Only the [illegible] caught on, and spread like an epidemic. [illegible] sense that very [illegible] for the Master [illegible] a word [illegible] comes into the land, bringing with him a wave of possession greater than anything known even in the Middle Ages. Nowhere can the [illegible] speak more [illegible] than it was in Germany, and nowhere was it more thoroughly misunderstood.

436 Now Germany has suffered the consequences of the past [illegible] she has experienced [illegible] like Zarathustra she has been [illegible] by the [illegible] of her god Wotan; [illegible] her soul for the sake of gold and world-mastery, and defiled by the scum rising from the lowest depths.

437 The Germans must understand why the whole world is outraged. [illegible] different. Everybody was [illegible] their [illegible] and their efficiency, and nobody doubted that they were [illegible] of great things. The disappointment was all the more [illegible] Germany should not have [illegible] the reason that the whole world [illegible]. They should realize that the German [illegible] was only one crisis in the general [illegible] long before the [illegible] before the First World War there were symptoms of the spiritual change taking place in Europe. The mediaeval picture of the world was breaking up and the metaphysical authority that ruled it was fast [illegible] to [illegible]. Long before, Nietzsche announced that God was dead, and his heir was the Superman, the doomed rope-dancer and fool. It is an immutable psychological law that when a projection has come to an end it always returns to its origin. So when somebody hits upon the singular idea that God is dead, or does not exist at all, the psychic God-image, which is a [illegible] part of the psychic structure, finds its way back into the subject and produces a condi-

[illegible] Good [illegible] [illegible] that is to say [illegible] those [illegible] [illegible] are pec[illegible] [illegible] and [illegible] [illegible] lead to catastrophe.

438 This, then, is the great problem that faces the whole of [illegible] [illegible] [illegible] [illegible] whatever [illegible] power. Had Germany [illegible] [illegible] [illegible] that this was [illegible] [illegible] [illegible] and [illegible] a few years [illegible] [illegible] we [illegible] [illegible] are other [illegible] at work [illegible] destroy [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] world [illegible].

439 Good [illegible] does not make them [illegible] [illegible] and at [illegible] [illegible] [illegible] [illegible] [illegible] He [illegible] [illegible] Here we have the [illegible] state of [illegible] [illegible] [illegible] every German [illegible] [illegible] [illegible] [illegible] was the [illegible] [illegible] That was [illegible] [illegible] [illegible] denied.

440 [illegible] the [illegible] of Germany alone [illegible] [illegible] We [illegible] [illegible] We have [illegible] [illegible] Germans. The [illegible] speak a [illegible] [illegible] [illegible] every one must work [illegible] It is [illegible] [illegible] to be [illegible] [illegible] [illegible] We [illegible] we can at least hope [illegible] [illegible] we know anything that remains in the unconscious [illegible]

[illegible] In this respect [illegible] [illegible] Was it not [illegible] [illegible] al, were mortal sinners."[4]

441 [illegible] grace [illegible] much [illegible] [illegible] [illegible] [illegible] Every [illegible] [illegible]

442 [illegible] at least given them a [illegible] [illegible] man who is expected to [illegible] in a reasonable way. He has [illegible] taken for granted. [illegible]

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[4] Works, trans. by Evans, II, pp. 18-19

ing behind him, ready to seize them in his greedy grasp and turn them against a still infantile and unconscious humanity. And who has had a more immediate experience of this feeling of helplessness and abandonment to the powers of darkness than the German who fell into the clutches of the Gestapo?

443 If collective guilt could only be understood and accepted, a great step forward would have been taken. But this alone is no cure, just as no neurosis is cured by mere understanding. The question remains: How am I to live with this shadow? What attitude is required if I am to be able to live in spite of evil? In order to find valid answers to these questions a complete spiritual renewal is needed. And this cannot be given gratis, each man must strive to achieve it for himself. Neither can old formulas which once had a value be brought into force again. The eternal truths cannot be transmitted mechanically; in every epoch they must be born anew from the human psyche.

THE FIGHT WITH THE SHADOW[1]

444 The incredible events of the last decade lead one to suspect a peculiar psychic condition as a possible cause. If you ask a psychologist what he thinks about these things, you must [illegible] expect to get an answer from any particular point of view. Even so, as a psychotherapist he makes [illegible] science, for he realizes his opinion [illegible] is one contribution to the [illegible] complicated task of finding a comprehensive explanation.

445 When [illegible] psychological [illegible] psychopathology, it is not [illegible] which [illegible] psychiatrist who knows [illegible] But there is one [illegible] you should bear in mind: the psychology [illegible] masses is rooted in the psychology of the individual. [illegible] phenomena [illegible] this class can [illegible] that [illegible] one [illegible] that certain [illegible] to a number of different [illegible] before one can begin to examine such phenomena.

446 As you perhaps already know, I take account of the psychology of [illegible] of the [illegible] and [illegible] includes the analysis of dreams. Dreams are the natural products of unconscious psychic activity. We have known for a long time that there is a biological relationship between the unconscious processes and the activity of the conscious mind. This relationship can best be described as a compensation, which

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[1] A broadcast talk in the Third Programme of the British Broadcasting Corporation [illegible] on November [illegible] First published in *The Listener* (London) XXXVI [illegible] also [illegible] the [illegible] Mass [illegible] New York and Princeton [illegible] Here slightly revised.

[illegible] at any def[illegible] [illegible]ness [illegible] as exaggera[illegible] [illegible]dness or lack [illegible] is usual[illegible] [illegible]mented by an un[illegible] [illegible]ness.

447 As early as 1918, I noticed peculiar disturbances in the unconscious of my German patients which could not be ascribed to their personal psychology. Such non-personal phenomena always manifest themselves in dreams as mythological motifs that are also to be found in legends and fairytales throughout the world. I have called these mythological motifs archetypes: that is, typical modes or forms in which these collective phenomena are experienced. There was a disturbance of the collective unconscious in every one of my German patients. One can explain these disorders causally, but such an explanation is apt to be unsatisfying, as it is easier to understand archetypes by a teleological approach. The archetypes I had observed expressed primitivity, violence, and cruelty. When I had seen enough of such cases, I turned my attention to the peculiar state of mind then prevailing in Germany. I could only see signs of depression and a great restlessness, but this did not allay my suspicions. In a paper which I published at that time, I suggested that the "blond beast" was stirring in an uneasy slumber and that an outburst was not impossible.[1]

448 This condition was not by any means a purely Teutonic phenomenon, as became evident in the following years. The onslaught of primitive forces was more or less universal. The only difference was to be found in the German mentality itself, which proved to be more susceptible because of the marked proneness of the Germans to mass psychology. Moreover, they were faced with specific defeat and social disaster, which had increased the herd instinct in Germany, so that it became more and more probable that Germany would be the first victim among the Western nations—victim of a mass movement brought about by an upheaval of forces lying dormant in the unconscious, ready to break through all moral barriers. These forces, in accordance with the rule I have mentioned, were meant to be compensatory. If such a compensatory move of the unconscious is not integrated into consciousness in an individual, it leads to a neurosis or even to a psychosis, and the same would apply to a collectivity. Clearly there must be something wrong

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[1] Cf. "The Role of the Unconscious," above, par. 17.

[illegible] the unconscious. [illegible] they call forth from the unconscious.

449 As I have already said, the tide that rose in the unconscious after the first World War was reflected in individual dreams, in the form of collective, mythological symbols which expressed primitivity, violence, cruelty: in short, all the powers of darkness. When such symbols occur in a large number of individuals and are not understood, they begin to draw these individuals together as if by magnetic force, and thus a mob is formed. Its leader will soon be found in the individual who has the least resistance, the least sense of responsibility and, because of his inferiority, the greatest will to power. He will let loose everything that is ready to burst forth, and the mob will follow with the irresistible force of an avalanche.

450 I had observed the German revolution in the test-tube of the individual, so to speak, and I was fully aware of the immense dangers involved when such people crowd together. But I did not know at the time whether there were enough of them in Germany to make a general explosion inevitable. However, I was able to follow up quite a number of cases and to observe how the onrush of the dark forces deployed itself in the individual subject. I could watch these forces as they broke through the individual's moral and intellectual self-control, and as they flooded his conscious world. There was often terrific suffering and destruction; but when the individual was able to cling to a thread of reason, or to preserve the bonds of a human relationship, a new compensation was created in the unconscious by the very chaos of the conscious mind, and this compensation was expressed in symbols of a quite different kind. There appeared symbols of a collective nature, but this time they expressed forces of order. There was measure, proportion, and symmetrical arrangement in these symbols, expressed in their peculiar mathematical and geometrical structure. They represent a kind of

[illegible] order

[illegible]

452 [illegible]

[illegible] Nietzsche has given us a [illegible] example of the [illegible] the first World War [illegible] just as the war [illegible] Here he [illegible] The second World War was a repetition of the same psychic process but on an infinitely greater scale.

453 As I have said, the psychological phenomenon [illegible] of a compensatory nature [illegible] the conscious state of the people had been estranged from the natural laws of human existence. [illegible] Large portions of the population were uprooted and were herded together [illegible] This new form of existence [illegible] on the fluctuations of markets and wages [illegible] He was aware that [illegible] over the system of moral and political education [illegible] spread far and wide.

454 The [illegible] feeling of weakness, indeed of [illegible] was [illegible] by the [illegible] desire for power. [illegible]

unconscious compels man to become conscious of himself. In former times there were resources in the conscious mind of the individual which would have enabled him to understand and integrate the reaction when it reached consciousness. Nothing but materialism was preached by the highest intellects of the times. The Germans were [illegible] unprepared to cope with this new situation; they could do nothing but protest and [illegible] [illegible]. Thus the avalanche rolled on in Germany and produced a leader who was elected as a tool to start the ball rolling. But what was he really intended for? He dreamed of a new order. We should be badly mistaken if we assumed that he was not really trying to create an international order of some kind. On the contrary, deep down in his being he was motivated by the forces of disorder which became operative in him [illegible] had taken complete possession of his conscious mind. Hitler was the exponent of a "new order," and that is the real reason why practically every German fell for him. The Germans wanted order, but they made the fatal mistake of choosing the principal victim of disorder and unchecked greed for their leader. Their individual attitude remained unchanged: just as they were greedy for power, so were they greedy for order. Like the rest of the world, they did not understand wherein Hitler's significance lay, that he symbolized something in every individual. He was the most prodigious personification of all human inferiorities. He was an utterly incapable, unadapted, irresponsible, psychopathic personality, full of empty, infantile fantasies, but cursed with the keen intuition of a rat or a guttersnipe. He represented the shadow, the inferior part of everybody's personality, in an overwhelming degree, and this was another reason why they fell for him.

455 But what could they have done? In Hitler, every German should have seen his own shadow, his own worst danger. It is everybody's allotted fate to become conscious of and learn to deal with this shadow. But how could the Germans be expected to understand this, when nobody in the world can understand such a simple truth? The world will never reach a state of order until this truth is generally recognized. In the meantime we amuse ourselves by advancing all sorts of external and secondary reasons why it cannot be reached, though we know

[illegible] to send peace, but a sword"?

456 [illegible]

[illegible]

457 [illegible]

and resourcefulness. The State is expected nowadays to accomplish what nobody would expect from an individual. The dangerous slope leading down to mass psychology begins with this plausible thinking in large numbers, in terms of powerful organizations where the individual dwindles to a mere cipher. Everything that exceeds a certain human size evokes equally inhuman powers in man's unconscious. Totalitarian demons are called forth, instead of the realization that all that can really be accomplished is an infinitesimal step forward in the moral nature of the individual. The destructive power of our weapons has increased beyond all measure, and this forces a psychological question on mankind: Is the mental and moral condition of the men who decide on the use of these weapons equal to the enormity of the possible consequences?

EPILOGUE TO "ESSAYS ON CONTEMPORARY EVENTS"[1]

458 Germany has set the world a tremendous problem, a problem that has to be considered from many angles. The psychological aspect is only one of its many facets. As a psychologist I am naturally inclined to think it an important facet, but I must leave it to my reader to form his own opinion on this point. My professional concern with the psychology of the unconscious often brings to light things which are still hidden from consciousness but exist in embryonic form, and these contents are ready to break through into consciousness long before the individual has any idea of what his psyche has in store for him. I had an inkling of what was brewing in the unconscious nearly thirty years ago, for I had Germans among my patients. As early as 1918 I wrote:

> As the Christian view of the world loses its authority, the more menacingly will the "blond beast" be heard prowling about in its underground prison, ready at any moment to burst out with devastating consequences.[2]

459 It hardly requires an Oedipus to guess what is meant by the "blond beast." I had an idea, however, that this "blond beast" was not restricted to Germany but stood for the primitive European in general, who was gradually coming to the surface as a result of ever-increasing mass organization. In the same article I went on to say:

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[1] Originally published as "Nachwort" to *Aufsätze zur Zeitgeschichte* (Zurich, 1946), pp. 117–47. Translated by Elizabeth Welsh in *Essays on Contemporary Events* (London, 1947), pp. 73–[illegible], which version has been consulted. Unless otherwise noted, the quotations of and references to Jung's writings are in accordance with the *Collected Works*, though the author gives dates of original publication.—EDITORS.

[2] "The Role of the Unconscious," supra, par. 17.

[illegible]

460 While the first World War was still in progress, I wrote an essay [illegible] I said:

[illegible]

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* [illegible] expanded into "The Relations between the Ego and the Unconscious." [illegible]

mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall.

Without freedom there can be no morality. Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization inevitably is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it. And in so far as he is normally "adapted" to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization.[5]

461 In the same essay I uttered the warning that "the best, just because it is the best, holds the seed of evil, and there is nothing so bad but good can come of it."[6] I lay particular stress on this sentence because it always puts me in mind of [illegible] caution when I had to pass judgment on any particular [illegible] the unconscious. The [illegible] of the [illegible] unconscious, the archetypes, with which we have to do [illegible] psychic mass phenomena, are always bipolar: they [illegible] a positive and a negative [illegible]. Whenever an archetype appears, things become critical, and it is impossible to foresee what turn they will take. As a rule this depends on the way [illegible] reacts to the situation. During [illegible] archetypes there is always a great danger of a mass movement and [illegible] unless the effect of the archetype can be intercepted and assimilated by a [illegible] large [illegible] of individuals [illegible] there are [illegible] a number of individuals who are still capable of making their influence felt.

462 In February 1934, lecturing in Cologne and Essen, I said:

> The decidedly individualistic tendency of these latest developments [illegible] is counterbalanced by a compensatory reversion to the [illegible] man, whose authority at present is the sheer weight of the masses. No wonder that nowadays there is a feeling of catastrophe in the air, as

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[5] *Two Essays*, pp. 150f.

[6] Ibid., p. 18.

though an avalanche had broken loose which no human power could stop. The collective man threatens to stifle the individual man, on whose sense of responsibility everything valuable in mankind ultimately depends. The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously keeping aloof from the blind momentum of the mass in movement.

But who can resist this all-engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outer world but also in the world within.

Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Always one wishes to hear of grand political and economic schemes, the very things that have landed every nation in a morass. Therefore it sounds grotesque when anyone speaks of hidden doors, dreams, and a world within. What has this vapid idealism got to do with gigantic economic programmes, with the so-called problems of reality?

But I speak not to nations, only to the individual few, for whom it goes without saying that cultural values do not drop down like manna from heaven, but are created by the hands of individuals. If things go wrong in the world, this is because something is wrong with the individual, because something is wrong with me. Therefore, if I am sensible, I shall put myself right first. For this I need—because outside authority no longer means anything to me—a knowledge of the innermost foundations of my being, in order that I may base myself firmly on the eternal facts of the human psyche.[1]

463 In the Terry Lectures which I gave at Yale University in 1937, I said:

> We can never be sure that a new idea will not seize either upon ourselves or upon our neighbours. We know from modern history as well as from ancient that such ideas are often so strange, indeed so bizarre, that they fly in the face of reason. The fascination which is almost invariably connected with an idea produces a fanatical obsession, and as a result all dissenters, no matter how well-meaning or reasonable they are, get burnt or have their heads cut off or are disposed of in masses by the more modern machine-gun. We cannot even console ourselves with the thought that such things belong

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[1] "The Meaning of Psychology for Modern Man," supra, pars. 326ff.

[illegible] the [illegible] a mass. . . .

[illegible]

[illegible] on the volcano. . . .

[illegible]

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[1] "Psychology and Religion," pp. 14f.

[illegible] nobody seems [illegible] made. But [illegible] which [illegible] we [illegible] power [illegible] nation which [illegible] has [illegible] greatest [illegible] moved by rage or hatred.[8]

484 D[illegible] early in 19[illegible] a German [illegible] these lectures. The book [illegible] past [illegible] Germany, but it was not [illegible] I myself figured on the Nazi black list [illegible] After the invasion of France the Gestapo destroyed [illegible] of my books they were able to lay their hands on.

485 I have been blamed in many quarters for allowing myself to speak of German [illegible] the political mass movements of our time are [illegible] in other words [illegible] They are [illegible] to say [illegible] Murder is [illegible] the whole German [illegible] is a crime that nothing can ever wipe out. It is true [illegible] were [illegible] the Germans in general [illegible] we should long since have been ac-

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[8] Ibid., pp. 47f.

accustomed to look upon this form of war as the normal state of things.

466 Naturally there were plenty of reasons—political, social, eco-[illegible] [illegible] the Germans, just as there are in the case of every murderer. Every [illegible] has motives enough [illegible] him on, or he [illegible] [illegible]. But in addition to all this, a special psychic disposition is needed to bring matters to such a point. That is why there is [illegible] psy[illegible]. Germany was suffering from a mass psychosis which was bound [illegible]. But no psychosis ever appears out of the blue; it is always the result of a long-standing [illegible] [illegible] which we [illegible] public statements. Nations have their own peculiar psychology, and in the same way they also have their own particular kind of psychopathology. It consists in [illegible] [illegible] [illegible] the most striking of which [illegible] [illegible] affecting the creative [illegible] [illegible] special reasons for [illegible] otherwise [illegible] existed. But the exist[illegible] [illegible] of reasons does not [illegible] [illegible] there are plenty [illegible] [illegible] [illegible] and lunatics to recuperate at the seaside.

467 I should like to point out that [illegible] of speaking of mass psychosis [illegible] [illegible] I [illegible] that [illegible] [illegible] [illegible] the United States entered the First World War. I wrote:

> Is the present war supposed to be a war [illegible]. That is a [illegible] [illegible] that does not take [illegible] [illegible] [illegible] completely ignores the fact that this war is really an *epidemic of madness*.[10]

One [illegible] [illegible] use [illegible] [illegible] [illegible] as [illegible] [illegible] because [illegible] [illegible] [illegible] then compelled to live [illegible] own

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[10] "The Psychology of the Unconscious Processes," in *Collected Papers on Analytical Psychology* (1917), p. 416.

[illegible]

458 In a lecture given at the British Society for Psychical Research in 1919, I said:

> [illegible] an individual.[illegible]

459 In [illegible] I expressed myself as follows:

> [illegible] stincts.[illegible]

[illegible] *Two Essays*, pp. 92f., cf. *Collected Papers*, p. 43[illegible]

[illegible]

In 1918 I wrote that the normal person [illegible] acts out his psyche [illegible] of mass psychoses [illegible] Wotan [illegible] I remarked:

[illegible] to destructive mass psychoses.[18]

In November [illegible] the [illegible]

[illegible]

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[17] [illegible] Dream [illegible] and Dynamics of the Psyche, p. 272.

[18] Cf. The Secret of the Golden Flower (1932 edn., p. [illegible])

[illegible] and save [illegible] for [illegible] here [illegible] has [illegible] the [illegible] for personality.[15]

472 There is no [illegible] burden the reader with further quota[illegible] would have [illegible] but [illegible] never [illegible] one whom I should be reproached for [illegible] these [illegible] the Catastrophe [illegible] But I [illegible] European [illegible] and [illegible] attack [illegible] It is true [illegible] revolution. It was [illegible]

473 [illegible] dealing with patients who [illegible] by [illegible] that are [illegible] are not necessarily

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[15] "The Development of the Personality," pp. 177f.

[illegible]

[illegible]

[illegible] position.[17]

I am aware that [illegible]

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[17] [illegible] "catastrophe," pars. 439ff.

[illegible] they get to- gether [illegible] a second [illegible] great [illegible] psychology [illegible] psychically [illegible]

478 [illegible] by the [illegible] psycho- [illegible] the National Socialism. For [illegible] willing to [illegible] the German [illegible] suffering [illegible] that Nazism was foisted on the [illegible] by the Freemasons, the Jews [illegible] sort of thing too often in the asylum.

479 Anyone who wishes to get a vivid picture of the workings of psych[illegible] a large number of Germans [illegible] war. A large pro- [illegible] Poland, Russia [illegible] Holland, Belgium, Norway, and France [illegible] Poland and elsewhere [illegible] Wilhelm II. [illegible] else [illegible] no [illegible]

480 [illegible] we [illegible]

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* [illegible] *Geist der Massen*, which has just appeared [1945].

have our share of guilt in the desolation that has spread over the world. We know that we must bear the consequences of a war begun in a spirit of wantonness and [illegible], and we would not think of trying to evade our hard lot, nor even to complaints and accusations."[19] Such a confession can only be answered with the words of the evangelist: "Bring hither the best robe and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again."[20] [illegible] us to know [illegible] in heaven over the repentant sinner [illegible] of the ninety and nine just persons.

481 Yet what [illegible] our eye in the very next sentence? "Nevertheless, as people who [illegible] with honest [illegible] as Evangelical Christians, we stand and must [illegible] according to the Gospel no one is in greater danger than he who is secure in the consciousness of his own innocence, judges and condemns another. [illegible] We cannot [illegible] passage [illegible] the fact that foreign statesmen and their governments also [illegible] through their policies [illegible] 1918 [illegible] powers [illegible] consequently they contributed [illegible] to the impoverished [illegible] the German nation [illegible] prepared the ground [illegible] the dragon's teeth from which National Socialism sprang up."

482 In [illegible] passage we read that no one has any intention of [illegible] The [illegible] When [illegible] penance are [illegible] by an [illegible] defence, the genuineness of the [illegible] effect of their confession we can only [illegible] as [illegible] only [illegible] are part [illegible] as among [illegible]

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[19] [illegible] I do not want [illegible] people whose [illegible] are not a personal fault but a national one.

[20] Luke 15:22f.

[illegible] to create

[illegible] In retrospect we must ask: [illegible]

[illegible]

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[31] Nor does my diagnosis include every individual German. I have heard statements [illegible]

[32] Cf. "Wotan," supra, par. 398.

dangers now threatening Germany. Besides economic distress [illegible] that is her [illegible] National [illegible] and centralization are [illegible] the task she has to [illegible] the [illegible] she possesses for this are [illegible] We should therefore [illegible] and support this side of her nature by all the means [illegible] power.

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[illegible] I cannot bring [illegible] without saying a few words [illegible] But when a [illegible] we may [illegible] I do not know [illegible] I will [illegible] that [illegible] Germans [illegible] between the [illegible] Germany [illegible] I can [illegible] We are not [illegible] We [illegible] to [illegible] Can we at last get it into our heads that any government of impassioned patriots which signs the order for mobilization should immediately be executed *en bloc*?

486 How can we save the child from the dynamite which no one can take away from him? The good spirit of humanity is challenged as never before. The facts can no longer be hushed up or painted in rosy colours. Will this knowledge inspire us to a great inner transformation of mind, to a higher, maturer consciousness and sense of responsibility?

487 It is time, high time, that civilized man turned his mind to fundamental things. It is now a question of existence or non-existence, and surely this should be subjected to the most searching investigation and discussion. For the danger that threatens us now is of such dimensions as to make this last European catastrophe seem like a curtain-raiser.

IV

THE UNDISCOVERED SELF

(Present and Future)

[Written in spring 1956 and first published as *Gegenwart und Zukunft*, a supplement to *Schweizer Monatshefte* (Zurich), March 1957; issued as a book (paperback) later in 1957 (Zurich). Translated from the original ms. by R. F. C. Hull. A section of the translation was published as "God, The Devil, and the Human Soul," *The Atlantic Monthly* (Boston), CC:5 (Nov., 1957) (Centennial Issue); the entire translation, with revisions by the American editors, was published in book form as *The Undiscovered Self* (Boston and London, 1958), carrying the note: "This book was prompted by conversations between Dr. Jung and Dr. Carleton Smith, director of the National Arts Foundation, which brought it to the attention of the editors of the Atlantic Monthly Press," and a dedication: "To my friend Fowler McCormick." The present text is a further revision of the original translation.—EDITORS.]

1. THE PLIGHT OF THE INDIVIDUAL IN MODERN SOCIETY

488 [illegible]

489 [illegible]

be wavering and irresolute, the more so as a rule, the bigger the population groups are. The mass crushes out the insight and reflection that are still possible with the individual, and this necessarily leads to doctrinaire and authoritarian tyranny if ever the constitutional State should succumb to a fit of weakness.

490 Rational argument can be conducted with some prospect of success only so long as the emotionality of a given situation does not exceed a certain critical degree. If the affective temperature rises above this level, the possibility of reason's having any effect ceases and its place is taken by slogans and chimerical wish-fantasies. That is to say, a sort of collective possession results which rapidly develops into a psychic epidemic. In this state all those elements whose existence is merely tolerated as asocial under the rule of reason come to the top. Such individuals are by no means rare curiosities to be met with only in prisons and lunatic asylums. For every manifest case of insanity there are, in my estimation, at least ten latent cases who seldom get to the point of breaking out openly but whose views and behaviour, for all their appearance of normality, are influenced unconsciously by pathological and perverse factors. There are, of course, no medical statistics on the frequency of latent psychoses—for understandable reasons. But even if their number should amount to less than ten times that of the manifest psychoses and of manifest criminality, the relatively small percentage of the population they represent is more than compensated for by the peculiar dangerousness of these people. Their mental state is that of a collectively excited group ruled by affective judgments and wish-fantasies. In a state of this kind they are the adapted ones and consequently they feel quite at home in it. They know from their own experience the language of these conditions and they know how to handle them. Their chimerical ideas, upheld by fanatical resentment, appeal to the collective irrationality and find fruitful soil there; they express all those motives and resentments which lurk in more normal people under the cloak of reason and insight. They are, therefore, despite their small number in comparison with the population as a whole, dangerous as sources of infection precisely because the so-called normal person possesses only a limited degree of self-knowledge.

491 Most people confuse self-knowledge with knowledge of their conscious ego personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. In this respect the psyche behaves like the body, of whose physiological and anatomical structure the average person knows very little too. Although he lives in it and with it, most of it is totally unknown to the layman, and special scientific knowledge is needed to acquaint consciousness with what is known of the body, not to speak of all that is not known, which also exists.

492 What is commonly called self-knowledge is therefore a very limited knowledge, most of it dependent on social factors, of what goes on in the human psyche. Hence one is always coming up against the prejudice that such and such a thing does not happen "with us" or "in our family" or among our friends and acquaintances, and on the other hand one meets with equally illusory assumptions about the alleged presence of qualities which merely serve to cover up the true facts of the case.

493 In this broad belt of unconsciousness, which is immune to conscious criticism and control, we stand defenceless, open to all kinds of influences and psychic infections. As with all dangers, we can guard against the risk of psychic infection only when we know what is attacking us, and how, where and when the attack will come. Since self-knowledge is a matter of getting to know the individual facts, theories help very little in this respect. For the more a theory lays claim to universal validity, the less capable it is of doing justice to the individual facts. Any theory based on experience is necessarily statistical; that is to say, it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean. This mean is quite valid, though it need not necessarily occur in reality. Despite this it figures in the theory as an unassailable fundamental fact. The exceptions at either extreme, though equally factual, do not appear in the final result at all, since they cancel each other out. If, for instance, I determine the weight of each stone in a bed of pebbles and get an average weight of 145 grams, this tells

we very little about the [illegible] [illegible] A stone was [illegible] [illegible] [illegible] [illegible] pick up a [illegible] [illegible] [illegible] [illegible] [illegible] five ounces.

494 These [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] picture [illegible] [illegible] [illegible] [illegible] *irregularity*

495 These considerations must be borne in mind whenever these [illegible] [illegible] [illegible] [illegible] [illegible] with anything else. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in general.

[illegible] of the other

[illegible]

[illegible]

[illegible] by the fact that they are [illegible] the [illegible] State [illegible] taught and studied.

500 [illegible] State [illegible] the government [illegible] the power [illegible] Whoever [illegible] State [illegible] his own [illegible] State [illegible] power [illegible]

501 This [illegible] ment [illegible] masses [illegible] responsible [illegible] transforms [illegible]

502 Seen from this standpoint [illegible]

ishing proportions [illegible] who would [illegible] dispute that we [illegible] for the [illegible] [illegible] what are the [illegible] [illegible] the argument [illegible] [illegible] have [illegible] wants to be mortal."

[illegible] The [illegible] [illegible] already [illegible] without knowing it [illegible] only [illegible] what [illegible] today we are [illegible] and [illegible] [illegible] whether [illegible] done [illegible]

[illegible] as possible [illegible] more and more a [illegible] of the real [illegible] nothing more than an abstra[illegible] Some [illegible] are "spiritualized," that is, have become autonomous. The State in particular is turned into a quasi-animate personality from whom everything is expected. In reality it is only a camouflage for those individuals who know how to manipulate it. Thus the constitutional State drifts into the situation of a primitive form of society—the communism of a primitive tribe where everybody is subject to the autocratic rule of a chief or an oligarchy.

2. RELIGION AS THE COUNTERBALANCE TO MASS-MINDEDNESS

505 In order to free the fiction of the sovereign State—in other words, the whims of those who manipulate it—from every wholesome restriction, all socio-political movements tending in this direction invariably try to cut the ground from under the religions. For, in order to turn the individual into a function of the State, his dependence on anything beside the State must be taken from him. Religion means dependence on and submission to the irrational facts of experience. These do not refer directly to social and physical conditions; they concern far more the individual's psychic attitude.

506 But it is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Religion gives, or claims to give, such a standpoint, thereby enabling the individual to exercise his judgment and his power of decision. It builds up a reserve, as it were, against the obvious and inevitable force of circumstances to which everyone is exposed who lives only in the outer world and has no other ground under his feet except the pavement. If statistical reality is the only one, then it is the sole authority. There is then only one condition, and since no contrary condition exists, judgment and decision are not only superfluous but impossible. Then the individual is bound to be a function of statistics and hence a function of the State or whatever the abstract principle of order may be called.

507 Religion, however, teaches another authority opposed to that of the "world." The doctrine of the individual's dependence on God makes just as high a claim upon him as the world does. It may even happen that the absoluteness of this claim estranges him from the world in the same way as he is estranged from himself when he succumbs to the collective mentality. He can forfeit his judgment and power of decision in the former

case, for the sake of religious doctrine, quite as much as in the latter. That is the goal which religious experience aspires to, unless it compromises with the State. When it does so, I prefer to call it not religion but a creed. A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extramundane factors. A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism). From this basic fact all ethics is derived, which without the individual's responsibility before God can be called nothing more than conventional morality.

508 Since they are compromises with mundane reality, the creeds have accordingly seen themselves obliged to undertake a progressive codification of their views, doctrines, and customs and in so doing have externalized themselves to such an extent that the authentic religious element in them—the living relationship to and direct confrontation with their extramundane point of reference—has been thrust into the background. The denominational standpoint measures the worth and importance of the subjective religious relationship by the yardstick of traditional doctrine, and where this is not so frequently the case, as in Protestantism, one immediately hears talk of pietism, sectarianism, eccentricity, and so forth, as soon as anyone claims to be guided by God's will. A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.

509 To be the adherent of a creed, therefore, is not always a religious matter but more often a social one and, as such, it does nothing to give the individual any foundation. For this he has to depend exclusively on his relation to an authority which is not of this world. The criterion here is not lip service to a creed but the psychological fact that the life of the individual is not determined solely by the ego and its opinions or by social factors, but quite as much, if not more, by a transcendent author-

ity. It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason."

510 This formulation will not please either the mass man or the collective believer. For the former the policy of the State is the supreme principle of thought and action. Indeed, this was the purpose for which he was enlightened, and accordingly the mass man grants the individual a right to exist only in so far as he is a function of the State. The believer, on the other hand, while admitting that the State has a moral and factual claim, confesses to the belief that not only man but the State that rules him is subject to the suzerainty of "God" and that, in case of doubt, the supreme decision will be made by God and not by the State. Since I do not presume to any metaphysical judgments, I must leave it an open question whether the "world," i.e., the phenomenal world of man, and hence nature in general, is the "opposite" of God or not. I can only point to the fact that the psychological opposition between these two realms of experience is not only vouched for in the New Testament but is still exemplified very plainly today in the negative attitude of the dictator States to religion, and of the Church to atheism and materialism.

511 Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Merely intellectual or even moral insight into the stultification and moral irresponsibility of the mass man is a negative recognition and amounts to not much more than a wavering on the road to the atomization of the individual. It lacks the driv-

ing [illegible] The dictator State has one great advantage over bourgeois reason: along with the individual it swallows up his religious forces. The State takes the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship. But the religious function cannot be dislocated and falsified in this way without giving rise to secret doubts, which are immediately repressed so as to avoid conflict with the prevailing trend towards mass-mindedness. The result, as always in such cases, is overcompensation in the form of fanaticism, which in its turn is used as a weapon for stamping out the least flicker of opposition. Free opinion is stifled and moral decision ruthlessly suppressed, on the plea that the end justifies the means, even the vilest. The policy of the State is exalted to a creed, the leader or party boss becomes a demigod beyond good and evil, and his votaries are honoured as heroes, martyrs, apostles, missionaries. There is only one truth and beside it no other. It is sacrosanct and above criticism. Anyone who thinks differently is a heretic, who, as we know from history, is threatened with all manner of unpleasant things. Only the party boss, who holds the reins of political power in his hands, can interpret the State doctrine authentically, and he does so just as suits him.

When, through mass rationing, the individual becomes a social unit of No. so-and-so and the State is promoted to the supreme principle, it is only to be expected that the religious function of man will be sucked into the vortex as well. Religion, as the careful observation and taking into account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally "natural" knowledge of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as from outside. For this reason he has always taken care that any difficult decision likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature. Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Everywhere and at all times there have been rites d'entrée et de sortie whose efficacy is [illegible] as [illegible] by [illegible] by [illegible] a [illegible] of [illegible]. But [illegible] has above all a [illegible], whose [illegible] should not be underestimated. The [illegible] of a [illegible] gives the person [illegible] a [illegible] which is always [illegible] essential for [illegible] necessary [illegible] therefore [illegible] to be a task. Even a dictator [illegible] has a [illegible] State [illegible] with a [illegible] of [illegible] Brass bands, flags, banners, parades, and monster demonstrations are no different in principle from ecclesiastical processions, cannonades, and fireworks to scare off demons. Only the suggestive parade of State power engenders a collective feeling of security which, unlike religious ideas, gives [illegible] no protection against his inner demonism. Hence he will cling all the more to the power of the State, i.e., to the mass, thus delivering himself up to it psychically as well as morally and putting the finishing touch to his social depotentiation. The State, like the Church, demands enthusiasm, self-sacrifice, and love, and if religion requires or presupposes the "fear of God," then the dictator State takes good care to provide the necessary terror.

513 When the rationalist directs the main force of his attack [illegible] effect [illegible] as asserted by [illegible] he [illegible] missed the mark. The essential point, the psychological effect, [illegible] both parties make use of it [illegible] opposite purposes. A similar situation prevails [illegible] respective [illegible] The goal [illegible] seen [illegible] rewards in the hereafter, and [illegible] into [illegible] local [illegible] material goods [illegible] in the future, and shorter working hours. That the [illegible] of these promises is as far off as Paradise [illegible] the fact that the masses have been converted from an extramundane goal to a purely worldly belief which is extolled with exactly the same [illegible] fervour and exclusiveness that the creeds display in the other direction.

514 In order not to repeat myself unnecessarily, I shall not enumerate all the parallels between worldly and otherworldly be-

jects, but shall content myself with emphasizing the fact that a natural function which has existed from the beginning, like the religious function, cannot be disposed of with rationalistic and so-called enlightened criticism. You can, of course, represent the doctrinal contents of the creeds as impossible and subject them to ridicule, but such methods miss the point and do not affect the religious function which is the basis of the creeds. Religion, in the sense of conscientious regard for the irrational factors of the psyche and individual fate, reappears—evilly distorted—in the deification of the State and the dictator: *Naturam expellas furca tamen usque recurret* (You can throw out Nature with a pitchfork, but she always turns up again). The leaders and dictators, having sized up the situation correctly, are therefore trying their best to gloss over the all too obvious parallel with the deification of Caesar and to hide their real power behind the fiction of the State, though this, of course, alters nothing.[3]

535 As I have already pointed out, the dictator State, besides robbing the individual of his rights, has also cut the ground from under his feet psychically by depriving him of the metaphysical foundations of his existence. The ethical decision of the individual human being no longer counts—what alone matters is the blind movement of the masses, and the lie has thus become the operative principle of political action. The State has drawn the logical conclusions from this, as the existence of many millions of State slaves, completely deprived of all rights, mutely testifies.

536 Both the dictator State and denominational religion lay quite particular emphasis on the idea of community. This is the basic ideal of "communism," and it is thrust down the throats of the people so much that it has the exact opposite of the desired effect: it inspires divisive mistrust. The Church, which is no less emphatic, appears on its side as a *pium desiderium*, and where the Church is notoriously weak, as in Protestantism, the hope of or belief in a "community experience" makes up for the painful lack of cohesion. As can easily be seen, "community" is an indispensable aid in the organization of masses and is therefore a two-edged weapon. Just as the addition of however many

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[3] Since this essay was written, in the spring of 1956, there has been a noticeable reaction in the U.S.S.R. against this objectionable state of affairs.

4. THE POSITION OF THE WEST ON THE QUESTION OF RELIGION

517 Confronting, [illegible] the twentieth century of our Christian era the Western world with its heritage of Roman law, the treasures of [illegible] in metaphysics, and [illegible] Anxiously it asks itself [illegible] this development be brought to a standstill [illegible] It is useless to [illegible] the Western [illegible] arguments [illegible] But this task grows [illegible] because [illegible] West [illegible] effect to the one intended.

518 So far as one can see, only one possibility remains and that

zeros will never make a unit, so the value of a community depends on the spiritual and moral stature of the individuals composing it. For this reason one cannot expect from the community any effect that would outlive the suggestive influence of the environment, that is, a real and fundamental change in individuals, whether for good or for bad. Such changes can come only from the personal encounter between man and man, but not from communistic or Christian baptisms *en masse*, which do not touch the inner man. How superficial the effect of communal propaganda actually is can be seen from recent events in Eastern Europe.[2] The communal ideal reckons without its host, overlooking the individual human being, who in the end will assert his claims.

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[2] Added in January 1957.

is a breakdown of power from within, which must, however, be left to follow its own inner development. Any support from outside at present would have little effect, in view of the existing security measures and the danger of nationalistic reactions. The absolute State has an army of fanatical missionaries to do its bidding in matters of foreign policy, and these in their turn can count on a fifth column who are guaranteed asylum under the laws and constitutions of the Western States. In addition, the communities of believers, very strong in places, considerably weaken Western governments' powers of decision, whereas the West has no opportunity to exert a similar influence on the other side, though we are probably not wrong in assuming that there is a certain amount of opposition among the masses in the East. There are always upright and truth-loving people to whom lying and tyranny are hateful, but one cannot judge whether they exert any decisive influence on the masses under the police régimes.[1]

509 In view of this uncomfortable situation the question is heard again and again in the West: What can we do to counter this threat from the East? Even though the West may possess considerable industrial power and a sizable defence potential at its command, we cannot rest content with that, for we know that even the biggest armaments and the heaviest industry coupled with a relatively high standard of living are not enough to check the psychic infection spread by religious fanaticism.

510 The West has unfortunately not yet woken up to the fact that an appeal to idealism and reason and other desirable virtues, delivered with much enthusiasm, is simply a beating of the air. It is a puff of wind swept away in the storm of religious faith, however twisted that faith may appear to us. We are faced not with a situation that can be overcome by rational or moral arguments, but with an unleashing of emotional forces and ideas engendered by the spirit of the times, and these, as we know from experience, are not much influenced by rational reflection and still less by moral exhortation. It has been correctly realized in many quarters that the antidote in this case should be an equally powerful faith of a different and non-materialistic kind, and that the religious attitude

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[1] Recent events in Poland and Hungary have shown that this opposition is more considerable than could have been foreseen.

grounds, religion would be the only effective defence against the danger of psychic infection. Unhappily, the mere word "religion," which never fails to appear in this connection, points to a certain weakness, if not the absence, of this desideratum. Not only does the West lack a uniform faith that could block the progress of a fanatical ideology, but as the father of Marxist philosophy it makes use of exactly the same spiritual assumptions, the same arguments and aims. Although the churches in the West enjoy full freedom, they are not less full or empty than in the East. Yet they exercise no noticeable influence on the broad course of politics. The disadvantage of a creed as a public institution is that it serves two masters: on the one hand it derives its existence from the relationship of man to God, and on the other hand it owes a duty to the State, i.e., the world, in which connection it can appeal to the saying "Render unto Caesar . . ." and various other admonitions in the New Testament.

511 In early times, and until comparatively recently, there was therefore talk of "powers ordained by God" (Romans 13 : 1). Nowadays this conception is antiquated. The churches stand for traditional and collective convictions which in the case of many of their adherents are no longer based on their own inner experience but on unreflecting belief, which is notoriously apt to disappear as soon as one begins thinking about it. The content of belief then comes into collision with knowledge, and it often turns out that the irrationality of the former is no match for the ratiocinations of the latter. Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled πίστις into us—that is, trust and loyalty. This experience has a definite content that can be interpreted in terms of one or other of the denominational creeds. But the more this is so, the more the possibilities of conflict with knowledge multiply, which in themselves are quite pointless. That is to say, the standpoint of the creeds is archaic; they are full of impressive mythological symbolism which, if taken literally, comes into insufferable con-

But with knowledge? Take, for instance, the statement that Christ rose from the dead. This is not to be understood literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement. The objection that understanding it symbolically puts an end to the Christian's hope of immortality is invalid, because long before the coming of Christianity mankind believed in a life after death and therefore did not need the Easter event as a guarantee of immortality. The danger that a mythology understood all too literally, and as taught by the Church, will suddenly be repudiated lock, stock, and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once?

532 It is still too early to say what might be the consequences of a general recognition of the fatal parallelism between the State religion of the Marxists and the State religion of the Church. The absolutist claim of a *Civitas Dei* that is represented by man bears an unfortunate resemblance to the "divinity" of the State, and the moral conclusion drawn by Ignatius Loyola from the authority of the Church ("the end sanctifies the means") anticipates the lie as a political instrument in an exceedingly dangerous way. Both demand unconditional submission to faith and thus curtail man's freedom, the one his freedom before God and the other his freedom before the State, thereby digging the grave for the individual. The fragile existence of this unit, as we know, the sole carrier of life, is threatened on both sides, despite their respective promises of spiritual and material paradises, and how many of us can escape in the long run the proverbial wisdom of "a bird in the hand is worth two in the bush"? Besides, the West is showing the same "scientific" and rationalistic *Weltanschauung*, with its statistical, levelling tendency and materialistic aims, as the State religion of the Eastern bloc, as I have explained above.

533 What, then, has the West, with its political and denominational schisms, to offer modern man in his need? Nothing, unfortunately, except a variety of ways all leading to one goal, which is practically indistinguishable from the Marxist ideal. It requires no special effort of understanding to see where the Communist ideology gets its certainty of its belief that time

[illegible] is safe and that the world is ripe for conversion. The facts speak a language [illegible] in this respect. It would not [illegible] the West to shut our eyes [illegible] to recognize our [illegible] vulnerability. [illegible] has [illegible] also [illegible] the [illegible] right [illegible] and [illegible] clear [illegible] with the same [illegible] the same lack of [illegible] in the reverse [illegible] and [illegible] We [illegible] not so long [illegible] We [illegible] of having [illegible] already [illegible] that we cannot know for certain whether [illegible] It would not be surprising [illegible] and [illegible] another [illegible] of a [illegible] faith and [illegible] We permit ourselves the [illegible] America [illegible] which [illegible] real [illegible] back [illegible] of Western Europe seems [illegible] communism [illegible] but its [illegible] even [illegible] Europe [illegible] scientific [illegible] by the scientific [illegible] mixed population [illegible] in a soil that is [illegible] ready [illegible] It has [illegible] type of [illegible] circumstances leads [illegible] Europe possesses [illegible] own understanding [illegible] Europe [illegible] and [illegible] the [illegible] expresses [illegible] as the measure of all things.

524 [illegible] most violent [illegible] and [illegible] that the [illegible] that [illegible] this is the century of the [illegible] of the earth, the air and the water, also that [illegible] decision hangs the historical

fate of the nations. This proud picture of human grandeur is unfortunately an illusion and is counterbalanced by a reality that is very different. In this reality man is the slave and victim of the machines that have conquered space and time for him; he is intimidated and endangered by the might of the military technology which is supposed to safeguard his physical existence; his spiritual and moral freedom, though guaranteed within limits in one half of his world, is threatened with chaotic disorientation, and in the other half is abolished altogether. Finally, to add comedy to tragedy, this lord of the elements, this universal arbiter, hugs to his bosom notions which stamp his dignity as worthless and turn his autonomy into an absurdity. All his achievements and possessions do not make him bigger; on the contrary, they diminish him, as the fate of the factory-worker under the rule of a "just" distribution of goods clearly demonstrates. He pays for his share of the factory with the loss of personal property, he exchanges his freedom of movement for the doubtful pleasure of being tied to his place of employment, he forfeits all means of improving his position if he kicks against being ground down by exhausting piece-work, and if he shows any signs of intelligence, political precepts are thrust down his throat, with a bit of technical knowledge thrown in if he is lucky. However, a roof over one's head and a daily feed for the useful animal are not to be sneezed at when the bare necessities of life may be cut off from one day to the next.

4. THE INDIVIDUAL'S UNDERSTANDING OF HIMSELF

525 It is astounding that man, the instigator, inventor, and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a *quantité négligeable*. The contradiction, the paradoxical evaluation of man by man himself, is in truth a matter for wonder, and can be explained only as springing from an extraordinary uncertainty of judgment—in other words, man is an enigma to himself. This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge. He knows how to distinguish himself from the other animals in point of anatomy and physiology, but as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgment. He is on this planet a unique phenomenon which he cannot compare with anything else. The possibility of comparison and hence of self-knowledge would arise only if he could establish relations with quasi-human mammals inhabiting other stars.

526 Until then man must continue to resemble a hermit who knows that in respect of comparative anatomy he has affinities with the anthropoids, but, as would appear, is extraordinarily different from his cousins in respect of his psyche. It is just in this most important characteristic of his species that he cannot know himself and therefore remains a mystery to himself. The differing degrees of self-knowledge within his own species are of small significance compared with the possibilities which would be opened up by an encounter with a creature of similar structure but different origin. Our psyche, which is primarily responsible for all the historical changes wrought by the hand of man on the face of this planet, remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity—a feature it shares with all Nature's secrets.

In regard to the [illegible] we [illegible] have [illegible] But [illegible] there seems [illegible] near its proper object.

527 In the [illegible] were [illegible] of the [illegible] process in the [illegible] substrate [illegible] in the brain [illegible] of the [illegible] time through [illegible] of this ex[illegible] the psychic phenomenon [illegible] psychology [illegible] psychology.

528 [illegible] of the [illegible] expla[illegible] peculiar [illegible] else [illegible] experience [illegible] which [illegible]

ness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche.

529 This fact must be expressly emphasized for two reasons. Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the levelling influence of statistical evaluation. Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas—in other words, when it surrenders to a collective category. In both cases the will to individuality is regarded as egotistic obstinacy. Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride. As to the latter charge, it should not be forgotten that, unlike the other religions, Christianity holds out a symbol whose content is the individual way of life of a man, the Son of Man, and that it even regards this individuation process as the incarnation and revelation of God himself. Hence the development of the self acquires a significance whose full implications have hardly begun to be appreciated, because too much attention to externals blocks the way to immediate inner experience. Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely survive the collective suppression either morally or spiritually.

530 All these obstacles make it more difficult than ever to arrive at a correct appreciation of the human psyche, but they count for very little beside another noteworthy fact that deserves mention. This is the common psychiatric experience that the devaluation of the psyche and other resistances to psychological enlightenment are based in large measure on fear—on panic fear of the discoveries that might be made in the realm of the uncon-

sons. These fears are found not only among persons who are frightened by the picture Freud painted of the unconscious; they also troubled the founder of psychoanalysis himself, who confessed to me that it was necessary to make a dogma of his sexual theory because this was the sole bulwark of reason against a possible outburst of the "black flood" of occultism. In these words Freud was expressing his conviction that the unconscious still harboured many things that might lend themselves to "occult" interpretation, as is in fact the case. These "archaic vestiges," or archetypal forms grounded on the instincts and giving expression to them, have a numinous quality that sometimes arouses fear. They are ineradicable, for they represent the ultimate foundation of the psyche itself. They cannot be grasped intellectually, and when one has destroyed one manifestation of them, they reappear in altered form. It is this fear of the unconscious psyche which not only impedes self-knowledge but is the gravest obstacle to a wider understanding and knowledge of psychology. Often the fear is so great that one dares not admit it even to oneself. This is a question which every religious person should consider very seriously; he might get an illuminating answer.

530 A [illegible] psychology is [illegible] [illegible] [illegible] far [illegible] is [illegible] That is why the [illegible] [illegible] psychology are for practical purposes often so [illegible] The more [illegible] the more [illegible] will be [illegible] knowledge [illegible] that the [illegible] of investigation [illegible] the [illegible] that the [illegible] of the [illegible] in proportion [illegible] [illegible] clearly and [illegible] parties [illegible] [illegible] even [illegible] it can [illegible] It has [illegible] the choice of questions it will put to Nature.

531 Modern psychology, on the other hand, is very far from be- [illegible] Here [illegible] puts [illegible] The [illegible] what facts which are [illegible] and [illegible] probably

never would choose if he were a free agent. It is the sickness or the patient himself that puts the crucial questions—in other words, Nature experiments with the doctor in expecting an answer from him. The uniqueness of the individual and of his situation stares the analyst in the face and demands an answer. His duty as a physician forces him to cope with a situation swarming with uncertainty factors. At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of the case. The deeper his understanding penetrates, the more the general principles lose their meaning, and these principles are the foundation of objective knowledge and the yardstick by which it is measured. With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized. What was an advantage to begin with threatens to turn into a dangerous disadvantage. Subjectivization (in technical terms, transference and counter-transference) creates isolation from the environment, a social limitation which neither partner wants but which invariably sets in whenever understanding predominates and is no longer balanced by knowledge. As understanding deepens, the further removed it becomes from knowledge. An ideal understanding would ultimately result in each partner's unthinkingly going along with the other's experience—a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility. Understanding carried to such lengths is in any case impossible, for it would require a virtual identity of two different individuals. Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality in order that it may be assimilated by that of the other. This inevitable consequence breaks off understanding, for understanding presupposes the integrity of both partners. It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is harmful to both partners.

533 This problem arises whenever complex, individual situations have to be known and understood. It is the specific task of the medical psychologist to provide just that knowledge and

of understanding. It would [illegible] be the task of the director of [illegible] in the [illegible] of souls were it not that [illegible] apply [illegible] de- [illegible] As a [illegible] by a [illegible] the [illegible] when the [illegible] for [illegible] Christ [illegible] and [illegible] How far [illegible] the [illegible] very [illegible] in whom [illegible] his [illegible] precedent [illegible] as [illegible] what [illegible] is [illegible] for [illegible] the [illegible] the [illegible]

534 [illegible] that there is in any case [illegible] in the [illegible] between [illegible] matured [illegible] the [illegible] Moreover he knows [illegible] and [illegible] by [illegible] and [illegible] the patient might be [illegible] practice [illegible] the [illegible] therefore be [illegible] is a possibility that

is greatly exaggerated [illegible] with [illegible]. Moreover, there is the [illegible] man to be [illegible] good taste and [illegible] but not least [illegible] is nothing compared with [illegible] people to help [illegible] Most [illegible] have [illegible] most [illegible] the [illegible] as [illegible].

535 As the [illegible] a point is reached when an evaluation of the situation [illegible] says [illegible] the [illegible] and [illegible] from the [illegible] even if he has [illegible] for [illegible] more than [illegible] Naturally [illegible] has an indisputable [illegible] isms that [illegible] and human beings [illegible] at the [illegible] individuals [illegible] from [illegible] depends on the [illegible] organizations [illegible] more than [illegible] does not seem to have [illegible] tremely dangerous [illegible] lies [illegible] consciousness of the fact that [illegible] can be maintained [illegible] by the [illegible] each [illegible] the [illegible].

536 Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub—the

very Churches whose care is the salvation of the *individual* soul. They do not appear to have heard of the elementary axiom of mass psychology that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit—*Deo concedente*. It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as they apparently do—to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. It is true that mass meetings parade such ideas before him and seek to impress them upon him by means of mass suggestion, with the unpleasant result that when the intoxication has worn off the mass man promptly succumbs to another even more obvious and still louder slogan. His individual relationship to God would be an effective shield against these pernicious influences. Did Christ perhaps call his disciples to him at a mass meeting? Did the feeding of the five thousand bring him any followers who did not afterwards cry with the rest, "Crucify him!", when even the rock named Peter showed signs of wavering? And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their individual ways, disregarding the world?

537 This argument should certainly not cause us to overlook the reality of the situation confronting the Church. When the Church tries to give shape to the amorphous mass by uniting individuals into a community of believers and tries to hold such an organization together, it is not only performing a great social service but it also secures for the individual the inestimable boon of a meaningful form of life. These, however, are gifts which as a rule confirm certain tendencies and do not change them. As experience unfortunately shows, the inner man remains unchanged however much community he has. His environment cannot give him as a gift something which he can win for himself only with effort and

suffering. On the contrary, a favourable environment merely strengthens the dangerous tendency to expect everything to come from outside—even that metamorphosis which external reality cannot provide. By this I mean a far-reaching change of the inner man, which is all the more urgent in view of the mass phenomena of today and the still greater problems of overpopulation looming in the future. It is time we asked ourselves exactly what we are lumping together in mass organizations and what constitutes the nature of the individual human being, i.e., of the real man and not the statistical man. This is hardly possible except by a new process of self-reflection.

538 All mass movements, as one might expect, slip with the greatest ease down an inclined plane made up of large numbers. Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamour of the many there lies the power to snatch wish-fulfilments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-lucky irresponsibility. All the thinking and looking after are done from the top; to all questions there is an answer; and for all needs the necessary provision is made. The infantile dream state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise. The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes.

539 Whenever social conditions of this type develop on a large scale, the road to tyranny lies open and the freedom of the individual turns into physical and spiritual slavery. Since every tyranny is ipso facto immoral and ruthless, it has much more freedom in the choice of its methods than an institution which still takes account of the individual. Should such an institution come into conflict with the organized State, it soon becomes aware of the very real disadvantage of its morality and therefore feels compelled to avail itself of the same methods as its opponent. In this way the evil spreads almost inevitably, even when direct infection can be avoided. The danger of infection is greater when decisive importance is attached to large numbers

[illegible] as is everywhere [illegible] the case in our Western civilization. The [illegible] power of the masses is [illegible] every day in the news[illegible] papers [illegible] of the [illegible] himself [illegible] heard. [illegible] fraternity [illegible] excel[illegible] of the masses.

550 [illegible]

[illegible] cries out for order and synthesis.

551 Just as [illegible] of the [illegible] the existence of [illegible] It is

[illegible] the [illegible] nature of these factors [illegible] possess a [illegible] that expresses [illegible] represented [illegible] expression [illegible] conception [illegible] the [illegible] powerless to prevent the [illegible] of an archaic social order like Communism.

542 [illegible] that Christianity [illegible] interpretation [illegible] the Christian [illegible] we have [illegible]

543 [illegible] a [illegible] times as we [illegible]

give him the chance of an existence whose main aspects are treated as the supreme [illegible] as the facts of nature. [illegible] their [illegible] to which is [illegible] the [illegible] that to [illegible] a [illegible] that the facts of faith [illegible] be [illegible] for [illegible] were [illegible] events that [illegible] effects [illegible] the [illegible] time [illegible] It [illegible] the [illegible] these things [illegible] have [illegible] that [illegible] two possible [illegible] open [illegible] reject [illegible] because they are thus incomprehensible.

544 W[illegible] carefully think about and [illegible] stand [illegible] him by the State [illegible] standing [illegible] merely [illegible] lowing [illegible] you understand what you are reading? [illegible] How can I [illegible] me? [illegible] If [illegible] he has [illegible] all his [illegible] false [illegible] basis [illegible] he [illegible] from [illegible] of the [illegible] State [illegible] being [illegible] have [illegible] yet been [illegible] free [illegible] work [illegible] When [illegible] is [illegible] and [illegible] expressed [illegible] a general [illegible] picture [illegible] that with the [illegible] of [illegible] Congress of Rome [illegible] attention [illegible] the [illegible] by the [illegible] This [illegible] with [illegible] through the [illegible] no matter [illegible] he [illegible] And just [illegible] his [illegible] the [illegible] in his [illegible] great [illegible]. It has even become a political and social [illegible] to [illegible] the capitalism

of the one and the communism of the other as the very devil, so as to fascinate the outward eye and prevent it from looking within. But just as the [illegible] has [illegible] other side has [illegible] Western man has developed a [illegible] distrust in his psyche and [illegible]

567 [illegible] that the psychologist is so concerned [illegible] appear [illegible] the world [illegible] situations are addressed to him [illegible] the most intimate and [illegible] [illegible] are the direct effects of the *Zeitgeist*. Because of its personal and psychological [illegible] should be [illegible] simple [illegible] the contents of all [illegible] are there [illegible] so far as they reach consciousness at all. Most [illegible] in the nature of things [illegible] say the [illegible] were [illegible] and were [illegible] Rome [illegible] seem to have been passed from the [illegible] at any rate we have [illegible] [illegible] The [illegible] Were it not so [illegible] and would then [illegible] in their [illegible] [illegible] and gave rise [illegible] [illegible] [illegible] producing [illegible] which [illegible]

568 When a [illegible] the [illegible] years [illegible] [illegible] laws [illegible] These [illegible] with a [illegible] means. The [illegible] in the development of personality [illegible]

[illegible] are [illegible] in everybody [illegible] When [illegible] reach a certain level of [illegible] The observation, however, [illegible] in the unconscious [illegible] the infant [illegible]

537 [illegible]

[illegible] It is [illegible] than the body's form.

538 These [illegible] *Homo sapiens* [illegible] eral biology despite the possession of [illegible] and

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[illegible]

reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism as well as the basic features of its ideational forms has the same significance for human psychology as for all other members of the animal kingdom. Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us *a priori*. These need certain modifications, because, in their original form, they are suited to an archaic mode of life but not to the demands of a specifically differentiated environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we should remould these archetypal forms into ideas which are adequate to the challenge of the present.

6. THE PHILOSOPHICAL AND THE PSYCHOLOGICAL APPROACH TO LIFE

549 Our ideals have, however, the unfortunate but inevitable tendency to lag behind the changes in the total situation. They can hardly do otherwise, because, so long as nothing changes in the world, they remain more or less adequate and can therefore function in a satisfactory way. There is then no cogent reason why they should be changed and adapted anew. Only when conditions have altered so drastically that there is an intolerable rift between the outer situation and our ideas, now become antiquated, does the general problem of our *Weltanschauung*, or philosophy of life, arise, and with it the question of how the primordial images that maintain the flow of instinctive energy are to be reoriented or readapted. They cannot simply be replaced by a new rational construction, for this would be moulded far too much by the outward situation and not enough by man's biological needs. Moreover, not only would it build no bridge to the original man, but it would block the approach to him altogether. This is in keeping with the aims of Marxist education, which seeks, like God himself, to remake man, but in the image of the State.

550 Today our basic convictions are becoming increasingly rationalistic. Our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic exercise. Our denominational religions with their archaic rites and conceptions express a view of the world which caused no great difficulties in the Middle Ages but has become strange and unintelligible to modern man. Despite this conflict with the modern scientific outlook, a deep instinct bids him hang on to ideas which, if taken literally, leave out of account all the mental development of the last five hundred years. The obvious purpose of this is to prevent him from falling into the abyss of nihilistic despair. But

even when, as a rationalist, he feels compelled to criticize denominational religion as literalistic, narrow-minded, and obsolescent, he should never forget that it proclaims a doctrine whose symbols, although their interpretation may be disputed, nevertheless possess a life of their own by virtue of their archetypal character. Consequently, intellectual understanding is by no means indispensable in all cases, but is required only when evaluation through feeling and intuition does not suffice, that is to say, in the case of people for whom the intellect carries the prime power of conviction.

551 Nothing is more characteristic and symptomatic in this respect than the gulf that has opened out between faith and knowledge. The contrast has become so extreme that one is obliged to speak of the incommensurability of these two categories and their ways of looking at the world. And yet they are concerned with the same empirical world in which we live, for even the theologians tell us that faith is supported by facts that became historically perceptible in this known world of ours—namely, that Christ was born as a real human being, worked many miracles, and suffered his fate, died under Pontius Pilate, and rose up in the flesh after his death. Theology rejects any tendency to take the assertions of its earliest records as written myths and, accordingly, to understand them symbolically. Indeed, it is the theologians themselves who have recently made the attempt—no doubt as a concession to "knowledge"—to "demythologize" the object of their faith while drawing the line quite arbitrarily at the crucial points. But to the critical intellect it is only too obvious that myth is an integral component of all religions and therefore cannot be excluded from the assertions of faith without injuring them.

552 The rupture between faith and knowledge is a symptom of the split consciousness which is so characteristic of the mental disorder of our day. It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience. If for "person" we substitute "modern society," it is evident that the latter is suffering from a mental dissociation, i.e., a neurotic disturbance. In view of this, it does not help matters at all if one party pulls obstinately to the right and the other to the left. This is what hap-

come [illegible] and [illegible], to dupe the citizen with [illegible] proportions never known before in the history of the world.

555 [illegible] great Man [illegible] [illegible] possible.

556 [illegible]

[illegible] pains [illegible] his [illegible] else.

[illegible] the [illegible] For the [illegible] [illegible]

tion of individuals.

[illegible] has been [illegible] stands for the [illegible] the word has [illegible] even if we know it [illegible] person [illegible] in the [illegible] responsible [illegible] the word [illegible] a person [illegible] the [illegible] divine Person [illegible] a person [illegible] State [illegible] the [illegible] capable [illegible] goes [illegible] traditions and [illegible] lized man [illegible] the instincts are so [illegible] have only [illegible] be recognized with any certainty [illegible]. The most important [illegible] mentioned, and their derivatives; and these have been the ex[illegible] up the [illegible] I take [illegible] the question whether [illegible] ex[illegible] be better expressed as a [illegible] arrangement [illegible] and Freud himself felt [illegible] to [illegible] to the [illegible] Adler an[illegible] standpoint [illegible] it is [illegible] without [illegible] either theory [illegible] per[illegible] R[illegible] the existence and [illegible] matter we shall [illegible] be wrong in assuming that the [illegible] nature of [illegible] can be observed [illegible] in the [illegible]

617 [illegible] behaviour [illegible] in the [illegible] ness at the expense of [illegible] as far as he can [illegible]

[illegible] largely dependent on [illegible] the process [illegible] where the [illegible] take the place of reality.

558 Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side. The accumulation of individuals who have got into this critical state starts off a mass movement purporting to be the champion of the suppressed. In accordance with the prevailing tendency of consciousness to seek the source of all ills in the outside world, the cry goes up for political and social changes which, it is supposed, would automatically solve the much deeper problem of split personality. Hence it is that whenever this demand is fulfilled, political and social conditions arise which bring the same ills back again in altered form. What then happens is a simple reversal: the underside comes to the top and the shadow takes the place of the light, and since the former is always anarchic and turbulent, the freedom of the "liberated" underdog must suffer Draconian curtailment. [illegible] because the root of the evil is untouched and merely the counter-position has come to light.

559 The Communist revolution has debased man far lower than democratic collective psychology has, because it robs him of his freedom not only in the social but in the moral and spiritual sphere. Apart from the political difficulties, this entailed a great psychological disadvantage for the West that had already made itself unpleasantly felt in the days of German Nazism: we can now point a finger at the shadow. He is clearly on the other side of the political frontier, whereas we are on the side of

good and evil are the possessors of [illegible]. Did not a well-known statesman [illegible] that he had "no imagination for evil"? [illegible] of the multitude he was expressing the fact that Western man is in danger of losing his shadow altogether, of identifying himself with his fictive personality and the world with the abstract picture painted by scientific rationalism. His spiritual and moral opponent, who is just as real as he, no longer dwells in his own breast but beyond the geographical line of division, which no longer represents an outward political barrier but splits off the conscious from the unconscious man more and more menacingly. Thinking and feeling lose their inner polarity, and where religious orientation has grown ineffective, not even a god is at hand to check the sovereign sway of unleashed psychic functions.

564 Our rational philosophy does not bother itself with whether the other person in us, pejoratively described as the "shadow," is in sympathy with our conscious plans and intentions. Evidently it still does not know that we carry in ourselves a real shadow whose existence is grounded in our instinctual nature. No one can overlook either the dynamism or the imagery of the instincts without the gravest injury to himself. Violation or neglect of instinct has painful consequences of a physiological and psychological nature for whose removal medical help, above all, is required.

565 For more than fifty years we have known, or could have known, that there is an unconscious as a counterbalance to consciousness. Medical psychology has furnished all the necessary empirical and experimental proofs of this. There is an unconscious psychic reality which demonstrably influences consciousness and its contents. All this is known, but no practical conclusions have been drawn from it. We still go on thinking and acting as before, as if we were simplex and not duplex. Accordingly, we imagine ourselves to be innocuous, reasonable, and humane. We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world. But actually it is frivolous, superficial, and unreasonable of us, as well as psychically unhygienic, to overlook the reaction and standpoint of the unconscious. One

[illegible]

[illegible]

accident, a marginal phenomenon, whereas the unconscious, which can manifest itself [illegible] the real [illegible] that is given [illegible] human being has been ignored altogether. This was not the result of carelessness or lack of knowledge, but of downright resistance to the mere possibility that there could be a second psychic authority besides the ego. It seems a positive menace to the ego that its monarchy could be doubted. The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house. He believes that God, and not he himself, decides in the end. But how many of us would dare to let the will of God decide, and which of us would not feel embarrassed if he had to say how far the decision came from God himself?

563 The religious person, so far as one can judge, is directly influenced by the reactions of the unconscious. As a rule, he calls this the operation of conscience.[a] But since the same psychic background produces reactions other than moral ones, the believer is measuring his conscience by the traditional ethical standard and thus by a collective value, in which endeavour he is assiduously supported by his Church. So long as the individual can hold fast to his traditional beliefs, and the circumstances of his time do not demand stronger emphasis on individual autonomy, he can rest content with the situation. But the situation is radically altered when the worldly-minded man who is oriented to external factors and has lost his religious beliefs appears *en masse*, as is the case today. The believer is then forced onto the defensive and must catechize himself on the foundation of his beliefs. He is no longer sustained by the tremendous suggestive power of the *consensus omnium*, and is keenly aware of the weakening of the Church and the precariousness of its dogmatic assumptions. To counter this, the Church recommends more faith, as if this gift of grace depended on man's good will and pleasure. The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God.

564 Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd

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[a] [Cf. infra, pars. 826ff.—EDITORS.]

6. SELF KNOWLEDGE

565 To this question there is a positive answer only when the individual is willing to fulfil the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration of his own human dignity and taken the first step towards the foundations of his consciousness—that is, towards the unconscious, the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such an experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem.

566 The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to "God." I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche. Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype. That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of

[illegible]

567 [illegible]

568 [illegible]

derstanding is certainly impossible without a far-reaching comprehension of the other's standpoint. The insight needed for this will have repercussions on both sides. History will undoubtedly pass over those who feel it is their vocation to resist this inevitable development, however desirable and psychologically necessary it may be to hold fast to what is essential and good in our own tradition. Despite all the differences, the unity of mankind will assert itself irresistibly. On this fact Marxism has staked its life, while the West hopes to come off victorious with technology and economic aid. Communism has not overlooked the enormous importance of the ideological element and the universality of basic principles. The coloured races share our ideological weakness with us, and in this respect are just as vulnerable as we are.

559 The underestimation of the psychological factor is likely to take a bitter revenge. It is therefore high time we caught up with ourselves in this matter. For the present this must remain a pious wish, because self-knowledge, as well as being highly unpopular, seems to be an unpleasantly idealistic goal, reeks of morality, and is preoccupied with the psychological shadow, which is normally denied whenever possible or at least not spoken of. The task that faces our age is indeed almost insuperably difficult. It makes the highest demands on our sense of responsibility if we are not to be guilty of another *trahison des clercs*. It addresses itself to those leading and influential persons who have the necessary intelligence to understand the situation our world is in. One might expect them to consult their consciences. But since it is not merely a matter of intellectual understanding but of moral conclusions, there is unfortunately no cause for optimism. Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is usually at the cost of all the others. The discrepancy between intellect and feeling, which get in each other's way at the best of times, is a particularly painful chapter in the history of the human psyche.

560 There is no sense in formulating the task that our age has forced upon us as a moral demand. We can, at best, merely make the psychological world situation so clear that it can be

seem even to the [illegible] and give utterance to words and ideas which even the [illegible] We may [illegible] understand [illegible] and [illegible] which are [illegible] even the [illegible] and [illegible] the popular lie.

With these [illegible] I should like to draw the reader's attention to the main [illegible] which the totalitarian States have of late [illegible] than the [illegible] past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions, so that for the Church to talk of original sin and to trace it back to Adam's relatively innocent slip-up with Eve is almost a euphemism. The case is far graver and is grossly underestimated.

572 Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them. And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality." In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good. The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time. Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals. In

[illegible]

573 [illegible] would be an [illegible] we had to take personal responsibility for so much [illegible] We [illegible] prefer to localize the evil in [illegible] criminals or groups of [illegible] the general propensity to evil. [illegible] be

[illegible]

524 [illegible] *alone no longer suffices.*

575 [illegible] experiments [illegible] themselves.

576 [illegible]

577 [illegible]

and [illegible] understanding and [illegible] *hence* more than [illegible] withdrawal of projections [illegible] necessary [illegible] the other [illegible] what they are [illegible] We can [illegible] only when [illegible] we are [illegible] our assumptions and [illegible] them [illegible] with [illegible] facts. [illegible] is a [illegible] in vogue in Marxist countries, but there it is [illegible] to ideological [illegible] and must serve the State [illegible] The [illegible] has no [illegible] and [illegible] it serves [illegible] for the [illegible] The more [illegible] and [illegible] are, the more consolidated the State becomes, and vice versa.

578 There can be no doubt that [illegible] the [illegible] between man and man [illegible] welfare [illegible] our [illegible] True [illegible] are [illegible] in the [illegible] and [illegible] for [illegible] is making the [illegible] someone who [illegible] own shadow [illegible] that [illegible] a [illegible] where [illegible] dark [illegible] a very different [illegible] of dark-ness. One would [illegible] assured that the man who talks of [illegible] that his [illegible] are more [illegible] impossible and [illegible] Since we [illegible] have [illegible] of this [illegible] of the [illegible] that are [illegible] and [illegible] and [illegible] when their [illegible] is [illegible] We [illegible] the [illegible] exceeds our [illegible] capacity [illegible] in [illegible] is an [illegible] more way of

[illegible]

579 [illegible]

580 [illegible]

581 [illegible]

7. THE MEANING OF SELF-KNOWLEDGE

582 What our age thinks of as the "shadow" and inferior part of the psyche contains more than something merely negative. The very fact that through self-knowledge, i.e., by exploring our own souls, we come upon the instincts and their world of imagery should throw some light on the powers slumbering in the psyche, of which we are seldom aware so long as all goes well. They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe. The psychologist seems to be the only person who knows from experience how precarious the psychic preparedness of modern man is, for he is the only one who sees himself obliged to seek out in the patient's own nature those helpful powers and ideas which have again and again enabled man to find the right way through darkness and danger. For this exacting work the psychologist needs a great deal of patience; he may not rely on any traditional oughts and musts, leaving the patient to make all the effort and contenting himself with the easy role of adviser and admonisher. Everyone knows the futility of preaching about things that are desirable, yet the general helplessness in this situation is so great, and the need so dire, that one prefers to repeat the old mistake instead of racking one's brains over the problem of subjectivity. Besides, it is always a question of treating a single individual and not ten thousand, where the trouble one takes would ostensibly be more impressive, although one knows well enough that nothing would be achieved at all unless the individual changes.

583 The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the cen-

[illegible]

584 [illegible] for other fields of endeavour

585 [illegible]

[illegible] exist and as the [illegible] a period of universal destruction and renewal that has set its mark on our age. This mood makes itself felt everywhere, politically, socially, and philosophically. We are living in what the Greeks called the καιρός—the right moment—for a "metamorphosis of the gods," of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

586 As at the beginning of the Christian era, so again today we are faced with the problem of the general moral backwardness which has failed to keep pace with our scientific, technical, and social progress. So much is at stake and so much depends on the psychological constitution of modern man. Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration? Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation? Does he know that he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him? Does he realize what lies in store should this catastrophe ever befall him? Is he even capable of realizing that this would in fact be a catastrophe? And finally, does the individual know that he is the makeweight that tips the scales?

587 Happiness and contentment, equability of mind and meaningfulness of life—these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention of independent individuals and, on the other, continually threatens to paralyse and suppress the individual. The psychiatrist is one of those who know most about the conditions of the soul's welfare, upon which so infinitely much depends in the social sum. The social and political circumstances of the time are certainly of considerable significance, but their importance for the weal or woe of the individual has been boundlessly overestimated in so far as they are taken for the sole deciding factors. In this respect all our social goals commit the error of overlooking the psychology of the

person for whom they are intended and—very often—of promoting only his illusions.

588 I hope, therefore, that a psychiatrist, who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinion, in all the modesty enjoined upon him as an individual, about the questions raised by the world situation today. I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.

V

FLYING SAUCERS

A Modern Myth of Things Seen in the Skies

[First published as *Ein moderner Mythus. Von Dingen, die am Himmel gesehen werden* (Zurich and Stuttgart, 1958), dedicated "To Walter Niehus, the architect, with thanks for inducing me to write this little book." With the addition of the brief "supplement," it was translated by R. F. C. Hull and published under the present title (London and New York, 1959). Minor revisions have been made in the present version.—EDITORS.]

PREFACE
TO THE FIRST ENGLISH EDITION

The worldwide rumour about Flying Saucers presents a problem that challenges the psychologist for a number of reasons. The primary question—and apparently this is the most important point—is this: are they real or are they mere fantasy products? This question is by no means settled yet. If they are real, exactly what are they? If they are fantasy, why should such a rumour exist?

In this latter respect I have made an interesting and quite unexpected discovery. In 1954 I wrote an article in the Swiss weekly, *Die Weltwoche*, in which I expressed myself in a sceptical way, though I spoke with due respect of the serious opinion of a relatively large number of air specialists who believe in the reality of Ufos (Unidentified Flying Objects). In 1958 this interview was suddenly discovered by the world press and the "news" spread like wildfire from the far West round the earth to the far East, but—alas—in distorted form. I was quoted as a saucer believer. I issued a statement to the United Press and gave a true version of my opinion, but this time the wire went dead: nobody, so far as I know, took any notice of it, except one German newspaper.

The moral of this story is rather interesting. As the behaviour of the press is a sort of Gallup test with reference to world opinion, one must draw the conclusion that news affirming the existence of Ufos is welcome, but that scepticism seems to be undesirable. To believe that Ufos are real suits the general opinion, whereas disbelief is to be discouraged. This creates the impression that there is a tendency all over the world to believe in saucers and to want them to be real, unconsciously helped along by a press that otherwise has no sympathy with the phenomenon.

This remarkable fact in itself surely merits the psychologist's

INTRODUCTORY

[illegible] point enters Aquarius.

[illegible] 1938. [See supra, pars. 371ff.]

interest. Why should it be more desirable for saucers to exist than not? The following pages are an attempt to answer this question. I have relieved the text of cumbersome footnotes, except for a few which give the references for the interested reader.

C. G. Jung

September, 1958

590 It would be frivolous of me to try to conceal from the reader that such reflections are not only exceedingly unpopular but even come perilously close to those turbid fantasies which becloud the minds of world-reformers and other interpreters of "signs and portents." But I must take this risk, even if it means putting my hard-won reputation for truthfulness, reliability, and capacity for scientific judgment in jeopardy. I can assure my readers that I do not do this with a light heart. I am, to be quite frank, concerned for all those who are caught unprepared by the events in question and disconcerted by their incomprehensible nature. Since, so far as I know, no one has yet felt moved to examine and set forth the possible psychic consequences of this foreseeable astrological change, I deem it my duty to do what I can in this respect. I undertake this thankless task in the expectation that my chisel will make no impression on the hard stone it encounters.

591 Some time ago I published a statement in which I considered the nature of "Flying Saucers."[2] I came to the same conclusion as Edward J. Ruppelt, one-time chief of the American Air Force's project for investigating UFO reports:[3] the conclusion, namely, that *something is seen, but one doesn't know what.* It is difficult, if not impossible, to form any correct idea of these objects, because they behave not like bodies but like weightless thoughts. Up till now there has been no indisputable proof of the physical existence of Flying Saucers except for the cases picked up by radar. I have discussed the reliability of these radar observations with Professor Max Knoll, a specialist in this field. What he has to say is not encouraging. Nevertheless, there do seem to be authentic cases where the visual observation was confirmed by a simultaneous radar echo. I would like to draw the reader's attention to the books of Keyhoe, which are based on official material and studiously avoid the wild speculation, naïveté, or prejudice of other publications.[4]

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[2] In an interview with Georg Gerster, *Weltwoche* (Zurich), XXII:1078 (July 9, 1954), p. 7.

[3] *The Report on Unidentified Flying Objects* (1956).

[4] Major Donald E. Keyhoe, *Flying Saucers from Outer Space* (1953) and *The Flying Saucer Conspiracy* (1955). Cf. also Aimé Michel, *The Truth about Flying Saucers* (1956).

590 For a decade the physical reality of Ufos remained a very problematical matter, which was not decided one way or the other even by the necessary analysis of the mass of contradictory material that had accumulated in the meantime. The longer the uncertainty lasted, the greater became the probability that this obviously complicated phenomenon had an extremely important psychic component as well as a possible physical basis. This is not surprising, in that we are dealing with a phenomenon which is distinguished on the one hand by its spectacular appearances and on the other by its strange, unknown, and indeed contradictory nature.

591 Such an object provokes, like nothing else, conscious and unconscious fantasies, the former giving rise to speculative conjectures and pure fabrications, and the latter supplying the mythological background inseparable from these provocative observations. Thus there arose a situation in which, with the best will in the world, one often did not know and could not discover whether a primary perception was followed by a phantasm or whether, conversely, a primary fantasy originating in the unconscious invaded the conscious mind with illusions and visions. In the material that has become known in the meantime, the gravest suspicion attaches to both hypotheses: in the first case an objectively real, physical process forms the basis for an accompanying myth; in the second case an archetype creates the corresponding vision. To these two causal relationships we must add a third possibility, namely, that of a "synchronistic," i.e., acausal, meaningful coincidence—a problem that has occupied men's minds ever since the time of Geulincx, Leibniz, and Schopenhauer.[1] It is an hypothesis that has special bearing on phenomena connected with archetypal psychic processes.

592 As a psychologist, I am not qualified to contribute anything useful to the question of the physical reality of Ufos. I can concern myself only with their undoubted psychic aspect, and in what follows shall deal almost exclusively with their psychic concomitants.

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[1] Cf. my paper "Synchronicity: An Acausal Connecting Principle."

1. UFOS AS RUMOURS

595 [illegible] Wha[illegible] [illegible]

596 [illegible]

597 [illegible]

[illegible] peculiar to pathological states three more cases where certain objects were seen in the clearest detail, two of them by two persons at [illegible] the third by one person alone, [illegible] which afterwards proved to be non-existent. Two of these cases [illegible] may [illegible] Even people who are [illegible] in full possession of their senses [illegible] I do not yet know what the explanation of such happenings is. It is very possible that they are less rare than I am inclined to suppose, for as a rule we do not [illegible] we have seen with our own eyes, and so we never get to know that [illegible] not exist. I mention these somewhat remote possibilities because in such an unusual matter as this one has to take every aspect into account.

I [illegible] first [illegible] rumour [illegible] as distinct from an ordinary rumour, for whose dissemination [illegible] thing more is [illegible] visions [illegible] a vision and [illegible] a stronger [illegible] a deeper source.

The [illegible] stories [illegible] seen over Sweden during the last two years of the war and were attributed to the Russians, and the reports [illegible] accompanied the Allied bombers over Germany [illegible] These were followed by the strange sightings of Flying Saucers in America. The impossibility of finding an earthly base for [illegible] and of explaining their physical peculiarities soon led to the conjecture of an extraterrestrial origin. With this development the rumour [illegible] up with the psychology of the great panic that broke out in America just before the Second World War, when a radio play based on a novel by H. G. Wells about Martians invading New York caused a regular stampede and numerous car accidents. The play evidently [illegible] war.

The motif of an extraterrestrial invasion was seized upon by the rumour and [illegible] were interpreted as machines controlled by intelligent beings from outer space. The apparently weightless behaviour of space-ships and their [illegible]

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[1] The War of the Worlds [illegible] adaptation [illegible] Orson Welles [illegible]

[illegible] movements were attributed to the superior technical knowledge and ability of the [illegible]. As [illegible] no harm [illegible] from [illegible] hostile acts it was assumed that their appearance over the earth was due to curiosity or to the need for aerial reconnaissance. It also seemed that airfields and atomic installations in particular had a special attraction for them, from which it was concluded that the dangerous development of atomic physics and nuclear fission had caused a certain disquiet on [illegible] planets and necessitated a more accurate survey from the air. As a result people felt they were being observed and spied upon from space.

602 [illegible] that [illegible] North America [illegible]. This seems [illegible] also in France [illegible] Sweden [illegible] United Kingdom and other countries. After the publication of Keyhoe's report the Saucer stories seem to have more or less vanished from the press for about a year. They were evidently [illegible]. But the interest in Ufos and [illegible] has not ceased, as shown by the recent press reports that an American [illegible] for the purpose of collecting Ufo reports and investigating them in detail.

603 The [illegible] as a true [illegible] but are also [illegible] that they were in [illegible] that from a standstill they can reach [illegible] miles per hour [illegible] something resembling [illegible] would be [illegible]. In [illegible] would be possible only to a weightless object.

604 The [illegible] that of a flying insect. Like [illegible] the [illegible] over an interesting object for [illegible] just as suddenly [illegible] zigzag [illegible] reflections [illegible]. They [illegible] and [illegible]

[illegible] have [illegible] the green fireballs frequently observed in the southwestern United States.

[illegible]

604 [illegible] and when one reads such reports together with the [illegible] evidence. And when one considers [illegible] then we have [illegible] common sense [illegible] I shall therefore not enter here into the [illegible] which the [illegible] has given rise.

[illegible] While I was [illegible] writing this essay, it so happened [illegible] very clearly how the problem stands at present. The first was a report on the latest [illegible] by a pilot who was flying an aircraft to Puerto Rico [illegible] passengers. While [illegible] he saw [illegible] with greenish white [illegible] at great speed. At first he thought it was a jet-propelled aircraft [illegible] but soon saw that it was something unusual and unknown. [illegible] the passengers were [illegible] their seats and [illegible] Four of them received [illegible] hundred [illegible] sighted the same object.

606 [illegible] No Flying Saucers [illegible] U.S. Expert Says [illegible] statement [illegible] by Dr. Hugh L. Dryden [illegible] National Advisory Committee for Aeronautics [illegible] the un-[illegible] to human dignity.

[illegible] assumptions have been projected.

[illegible] If it is a case of [illegible] projection there must be a [illegible] history

609 [illegible]

them.[4] This last gives [illegible] emphasized that the witness was [illegible] suspicion because he was never distinguished for his [illegible] [illegible] propaganda.

[illegible]

[4] [illegible]

things they have experienced, which pass human understanding.

611 [illegible] these reports have [illegible] demand for explanation. [illegible] Russian or American [illegible] their [illegible] as [illegible] power to travel [illegible] with the speed of [illegible] Mars or Venus [illegible] were worried about [illegible] possible [illegible] aware of the [illegible] earth [illegible] the earth [illegible] perhaps [illegible] looking for a [illegible]. The reconnaissance [illegible] with the utmost care and [illegible] despite the fact that they have been given a hostile [illegible] in the heavens for [illegible], if not [illegible] years. Since the Second World War they have appeared in masses, obviously because an imminent landing is

[illegible] whose harmlessness has been doubted. There are also accounts by so-called eyewitnesses who declare that they have seen [illegible] speaking [illegible] These space[illegible] are sometimes very [illegible] heads [illegible] genius, sometimes [illegible] creatures covered with hair and [illegible] dwarfish monsters [illegible] in armour and looking like insects.

612 There are even eyewitnesses like Mr. Adamski, who reports that he [illegible] and made a round trip to the moon in a few hours. He brings us the astounding news that the side of the moon turned away from us contains atmosphere, water, forests, and settlements, without being in the least perturbed by the moon's suspicious behaviour in turning just this side away from the earth. This [illegible] was actually swallowed by a cultivated and well-meaning person like Edgar Sievers.[9]

613 Considering the [illegible] unreliability of human reports, [illegible] how few [illegible] alone. [illegible] have been observed [illegible] I myself happen to know someone who saw a [illegible] Cape Town [illegible] with him [illegible] the excitement [illegible] to take a photograph [illegible] it was [illegible] for an hour. I have no reason to doubt [illegible] report. He [illegible] strong [illegible] photograph.

614 As [illegible] interpretation [illegible] the formation of a regular legend. [illegible] the thousands of newspaper reports and [illegible] a whole [illegible] however [illegible] have been suppressed, as the latest observations show [illegible] Be that as it may, one thing is certain: they have become a living myth. We have here a golden opportunity of seeing how a legend is formed and how in a difficult and dark time for humanity a miraculous tale

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[9] Cf. *Flying Saucers über Südafrika* (1955).

[illegible]

615 [illegible] not be found on earth.

616 Hence there appear [illegible]

in the kind of space ships [illegible] fantasy. Beneath a fear whose cause is far from being fully understood and is therefore not conscious, there arise explanatory projections which purport to find the cause in all manner of secondary phenomena, however unsuitable. Some of these projections are so obvious that it seems almost superfluous to dig any deeper. But if we want to understand a mass rumour which, it appears, is even accompanied by collective visions, we must not remain satisfied with all too rational and superficially obvious reasons. The cause must strike at the roots of our existence if it is to explain such an extraordinary phenomenon as the Ufos. Although they were observed in former times [illegible] they [illegible].

The [illegible] mass fantasy was reserved for our enlightened rationalistic age. The widespread fantasy about the destruction of the world at the end of the first millennium was [illegible] World War [illegible]

[illegible] Organisation, Zurich, 1957)

like the Ufos, since the apparent impossibility of the Ufo reports suggests to common sense that the most likely explanation lies in a psychic disturbance.

618 We shall therefore turn our attention to the psychic aspect of the phenomenon. For this purpose we shall briefly review the central statements of the rumour. Certain objects are seen in the earth's atmosphere, both by day and by night, which are unlike any known meteorological phenomena. They are not meteors, nor can they be mistaken for fixed stars, [illegible] inversions, nor cloud formations, nor migrating birds, nor aerial balloons, nor balls of fire, and certainly not the hallucinatory products of intoxication or fever, nor the plain lies of eyewitnesses. What as a rule is seen is a body of round shape, disk-like or spherical, glowing or shining fierily in different colours, or, more seldom, a cigar-shaped or cylindrical figure of various sizes.[1] It is reported that occasionally they are invisible to the naked eye but leave a "blip" on the radar screen. The round bodies in particular are figures such as the unconscious produces in dreams, visions, etc. In this case they are to be regarded as symbols representing, in visual form, some thought that was not thought consciously, but is merely potentially present in the unconscious in invisible form and attains visibility only through the process of becoming conscious. The visible form, however, expresses the meaning of the unconscious content only approximately. In practice the meaning has to be completed by amplificatory interpretation. The unavoidable errors that result can be eliminated only through the [illegible] of working on series, that is to say we obtain [illegible] and readable text by comparing sequences of dreams, etc. [illegible] can be submitted to the same principles of dream interpretation.

619 If we apply [illegible] to the round object, whether it be a disk or a sphere, we at once get an analogy with the symbol of totality well known to all [illegible] of depth psychology, namely the mandala (Sanskrit for circle). This is not by any means a new

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[1] The [illegible] cigar form may have the Zeppelin for a model. The [illegible] for observation balloons.

universal. As such it can be found in all epochs and places, always with the same meaning, and it reappears time and again, independently of tradition, in modern individuals as the "protective" or apotropaic circle, whether in the form of the prehistoric "sun wheel," or the magic circle, or the alchemical microcosm, or a modern symbol of order, which organizes and embraces the psychic totality. As I have shown elsewhere, in the course of the centuries the mandala has developed into a [illegible] psychological [illegible] symbol, as the history of alchemy proves. I would like to show how the mandala appears in a modern person by citing the dream of [illegible]. She dreamt: *She was standing at the entrance of [illegible] building. There a fairy was waiting for her, who led her [illegible] and [illegible] her [illegible] central chamber, [illegible] The fairy stepped into the centre and changed herself into a tall flame. Three snakes crawled round and the fire as if [illegible] it.*

620 Here we have a [illegible] as is not only dreamt but is sometimes drawn or painted without any suggestion from outside for the evident purpose of warding off [illegible] and preserving the inner balance.

621 In so far as the mandala encompasses, protects, and defends the psychic totality against outside influences and seeks to unite the inner opposites, it is at the same time a [illegible], and was known as such even to [illegible]. The soul was supposed to have the form of a sphere, on the analogy of Plato's world-soul, and we meet the same symbol in modern dreams. This symbol, by reason of its antiquity, leads us to the heavenly spheres, to Plato's "supracelestial place" where the "Ideas" of all things are stored up. Hence there would be nothing against the naïve interpretation of UFOs as "souls." Naturally they do not represent our modern conception of the psyche, but give an involuntary archetypal or mythological picture of an unconscious content, a *rotundum*, as [illegible] that expresses the totality of the individual. I have defined this spontaneous image as a symbolical representation of the self, by which I mean not the ego but the

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"Concerning Mandala Symbolism."

totality composed of the [illegible] and the unconscious.[8] I am not alone in this, as the Hermetic philosophy of the Middle Ages had already arrived at very [illegible]. The more [illegible] people who [illegible] more than these [illegible] people who might [illegible] anything [illegible]. In this matter the deeper [illegible] the most [illegible].

621 [illegible] be regarded as [illegible] them as archetypal images. [illegible] every age [illegible] images. [illegible] his [illegible] perfect [illegible] and [illegible] manifestations of [illegible] the archetype of the self, which as we know from experience [illegible] the [illegible] and [illegible] image. [illegible] possible [illegible] and [illegible] personality, the Personal Man or [illegible] true [illegible] whole man [illegible] in a fiery [illegible] is a forerunner of the

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[8] Cf. "The Self" in Aion.

[9] [illegible] appears as an eagle [illegible] ness on earth from above.

[illegible] the [illegible] figure of Christ, [illegible] as well as [illegible] the [illegible] who [illegible] the earth as a [illegible]

623 The present world situation [illegible] as never before to arouse expectations of a [illegible] event. If these expectations have not dared to show themselves [illegible] it is simply because no one is deeply enough rooted in the [illegible] to consider an intervention from heaven as a matter of course. We have [illegible] far from the [illegible] certainties of the Middle Ages, but not so far that [illegible] and [illegible] many of [illegible] however [illegible] all [illegible] the [illegible] we [illegible] yet back to that [illegible] of [illegible] the [illegible] Christ [illegible] the [illegible] that [illegible] the [illegible] of [illegible] in the power of [illegible] the [illegible] become a practical [illegible]

624 [illegible] the [illegible] that [illegible] by [illegible] of a [illegible] and [illegible] by [illegible] has always [illegible] and [illegible] ness. It [illegible] the form of [illegible] the [illegible] of [illegible] with [illegible]

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[11] Cf. "Concerning Rebirth
[12] [illegible]

The possibility of space travel has made the unpopular idea of a metaphysical intervention much more acceptable. The apparent weightlessness of the Ufos is, of course, rather hard to digest, but then our own physicists have discovered so many things that border on the miraculous: why should not more advanced star-dwellers have discovered a way to counteract gravitation and reach the speed of light, if not more?

625 Nuclear physics has begotten in the layman's head an uncertainty of judgment that far exceeds that of the physicists, and makes things appear possible which only a short while ago would have been declared nonsensical. Consequently the Ufos can easily be regarded and believed in as a physicists' miracle. I still remember, with misgivings, the time when I was convinced that something heavier than air could not fly, only to be taught a painful lesson. The apparently physical nature of the Ufos creates such insoluble puzzles for even the best brains, and on the other hand has built up such an impressive legend, that one feels tempted to take them as a ninety-nine per cent psychic product and subject them accordingly to the usual psychological interpretation. Should it be that an unknown physical phenomenon is the outward cause of the myth, this would detract nothing from the myth, for many myths have meteorological and other natural phenomena as accompanying causes which by no means explain them. A myth is essentially a product of the unconscious archetype and is therefore a symbol which requires psychological interpretation. For primitive man any object, for instance an old tin that has been thrown away, can suddenly assume the importance of a fetish. This effect is obviously not inherent in the tin but is a psychic product.

2. UFOS IN DREAMS

626 Not only are Ufos seen, they are of course also dreamt about. This is particularly interesting for the psychologist, because the dreams tell us in what sense they are understood by the unconscious. In order to form anything like a complete picture of an object reflected in the psyche, far more than an exclusively intellectual operation is required. Besides the three other functions of feeling (value), sensation (reality sense), and intuition (perception of possibilities), we need the reaction of the unconscious, which gives a picture of the autonomous associative context. It is this total view that alone makes possible a whole judgment on the psychic situation constellated by the object. An exclusively intellectual approach is bound to be from fifty to seventy-five per cent unsatisfactory.

627 By way of illustration I shall relate two dreams dreamt by an educated lady. She had never seen a Ufo, but was interested in the phenomenon without being able to form a definite picture of it. She did not know the Ufo literature, nor was she acquainted with my ideas on the subject.

DREAM 1

"I was going down the Champs-Elysées in a bus with many other people. Suddenly the air-raid warning sounded. The bus stopped and all the passengers jumped out, and the next moment they had disappeared into the nearest houses, banging the doors behind them. I was the last to leave the bus. I tried to get into a house, but the doors of all the houses were tightly shut, and the streets were empty. I pressed against the wall of a house and looked up at the sky. Instead of the expected bombers, I saw a sort of flying saucer, a metallic sphere shaped like a drop. It was flying along quite

slowly from north to east, and I had the impression that I was being observed. In the silence I heard the high heels of a woman who was walking along the empty sidewalk down the Champs Elysées. The atmosphere was most uncanny."

DREAM 2 (ABOUT A MONTH LATER)

"I was walking at night in the streets of a city. Interplanetary machines appeared in the sky and everyone fled. The machines looked like large steel cigars. I did not flee. One of the machines spotted me and came straight towards me at an oblique angle. I think: Professor Jung says that one should not run away, so I stand still and look at the machine. From the front, seen close to, it looked like a circular eye, half blue, half white.

A room in a hospital. My two chiefs come in, very worried, and ask my sister how it was going. My sister replied that the mere sight of the machine had burnt my whole face. Only then did I realize that they were talking about me and that my whole head was bandaged, although I could not see it."

COMMENTARY TO DREAM 1

628 The dream describes, as the exposition of the initial situation, a mass sighting as at an air-raid warning. A UFO appears, having the form of a drop. A fluid only assumes the form of a drop when it is about to fall from somewhere; it is clear that the UFO is conceived as a liquid falling from the sky like rain. This surprising drop-form of the UFO has its analogy in the fluidum or air in the literature.[1] Presumably it is meant to express the commonly reported changeability of the UFO's shape. This heavenly fluid must be of a mysterious nature and is probably a conception similar to that of the alchemical *aqua permanens*, the permanent water, which was also called "elixir" in sixteenth-century alchemy and stood for the *quinta essentia*. This water is the *deus ex machina* of alchemy, the wonderful solvent, the word *solutio* being used equally for a chemical solution and

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[1] A report on the case of Captain Mantell, now famous, speaks of the UFO's resemblance to a tear drop, and says it behaved like a fluid. Cf. Wilkins, *Flying Saucers on the Attack*, p. 90.

for the solution of a problem [illegible] the great magician Mercurius [illegible] the classical and [illegible] panacea [illegible] be [illegible] and [illegible] falls as the aqua *coelestis* from heaven.

629 Just [illegible] water [illegible] water [illegible] spirit [illegible] a spiritual form [illegible] [illegible] Mercurius [illegible] a period of nearly seventeen hundred years we have [illegible] Mercurius [illegible] and [illegible] Mercurius [illegible] *sanguis* (blood), etc.

630 From [illegible] the early [illegible] it is evident that the UFOs can appear [illegible] equally [illegible] They can be tracked by radar but remain invisible to the eye, and conversely can be seen by the eye but not detected by radar. [illegible] make no sound [illegible] it is said [illegible] a substance that is visible at one

moment and invisible the next. The nearest analogy to this is a volatile liquid which vanishes into the air and reappears in the form of drops. In reading the old texts one can still feel the miracle of disappearance and reappearance which the alchemists must have felt at the evaporation of water or quicksilver: for them it was the transformation of the spirits that had become water. [illegible] to the [illegible] at the [illegible] of Hermes, wind and then dew [illegible] of the empyrean [illegible] form again. Zosimos of Panopolis [illegible] left us a visionary document describing this transformation, which takes place in a cooking vessel. The fantasies born of musing over the steaming cooking vessel [illegible] experiences of materialization may also be responsible for the sudden disappearance and reappearance of the UFO.

631 The unexpected drop [illegible] in our dream has prompted a comparison with a cultural phenomenon [illegible] known to us not only from Europe but also from India and ancient China. The extraordinariness of the UFO is paralleled by the extraordinariness of its psychological context, which has to be included if we are to risk any interpretation at all. Considering the essential weirdness of the UFO phenomenon we cannot expect the familiar rationalistic principles of explanation to be in any way adequate. A psychoanalytic approach to the problem could do nothing more than turn the whole [illegible] into a sexual fantasy, at most arriving at the conclusion that a repressed curiosity was [illegible] in the sex. This would not fit too badly with the [illegible] view of oyster [illegible] would be as a [illegible] of the [illegible] in the case of a woman who had an anxiety dream. But what about the [illegible] poets [illegible] the [illegible]? The language of sex is hardly more symbolic than any other symbolical means of expression. It is [illegible] at least as mischievous [illegible] as the technological fables about the [illegible] of UFOs.

632 The dreamer knew [illegible] psychology to realize in her second dream the necessity of [illegible] her fear and running away as she [illegible]. The [illegible] was treated as a [illegible] what it was: it was buried. Consequently she had an opportunity to observe the [illegible] even at close quarters. It proved to be harmless [illegible] the

[illegible] footsteps [illegible] someone who [illegible] is not aware [illegible] free from fear.

COMMENTARY TO DREAM 2

693 The exposition begins with the statement that it is night and dark, [illegible] everyone is asleep and dreaming. With the peripeteia [illegible] breaks out. A number of UFOs appear. Really [illegible] we [illegible] say that [illegible] the self [illegible] figure has broken up into a plurality. On a [illegible] level this would correspond to a [illegible] gods [illegible] In [illegible] has a [illegible] names, but [illegible] of the One and the Many [illegible] The [illegible] were [illegible] followed and [illegible] of unity.

694 Looked at psychologically, the plurality of the symbol of [illegible] a splitting [illegible] into many independent units into a [illegible] From the standpoint of Christian dogma [illegible] were [illegible] saying [illegible] that we are [illegible] with God. From the psychological point [illegible] the proportion [illegible] the proportion is [illegible] matter [illegible] as he knows himself [illegible] from experience [illegible] total [illegible] of [illegible] investigations, a man [illegible] which give us some clue as [illegible] we are still very far from being able to sketch a

even a hypothetical picture that [illegible] adequate. To mention [illegible] one of the greatest [illegible] to be taken [illegible] in evaluating [illegible] processes. The [illegible]

[illegible]

656 [illegible]

657 [illegible]

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[2] Die Bedeutung der [illegible]

analogies, so to speak. The amusing thing about this rationalistic explanation is that sex is not the sole instinct: [illegible] these metaphors there is also hunger, the urge to eat and drink. In the mystery [illegible] there are not only sexual [illegible] the gods themselves are also eaten and drunk. Even sexual attraction has become a subject for these metaphors: we like a girl so much that we could eat [illegible]. Language is full of metaphors which express one instinct in terms of another. But we need not conclude from this that the real and essential thing is always love or hunger or the urge to power, etc. For [illegible] every [illegible] the [illegible] when [illegible] then [illegible] as a vital need and denotes the [illegible] of symbols as well as [illegible] interpretation.[3]

638 Very probably the scene is a [illegible] in the dream when [illegible] the meaning of this [illegible] but gives the [illegible] for the character of something "penetrating." [illegible] and in the highest sense "penetrating." In ancient times the feeling of being "penetrated" [illegible] by the sexual act.[4] But it would be a gross mistake [illegible] to interpret a genuine religious experience as a repressed sexual fantasy on account of a mere metaphor. The penetration can also be expressed by a sword, spear, or arrow.

639 The dreamer does not flee from the frightening aspect of the [illegible], even when she sees it coming straight at her. [illegible] confront [illegible] eye-shaped [illegible] appears [illegible] the form of a [illegible]. This image corresponds to the traditional eye of God which all-seeing, searches the hearts of men, laying bare their [illegible] and pitilessly exposing every cranny of the soul. It is a [illegible] of one's insight into the total reality of one's own being.

640 The eye is [illegible] half white. This corresponds to the colours of the sky, its pure [illegible] and the white [illegible]. The psyche [illegible] totality [illegible] the self [illegible] union of opposites. Without a shadow even the self is not real. It always has two aspects, a light and a dark, like the pre-Christian idea of God in the Old Testament, which is [illegible] better suited to the facts of religious experience (Rev. [illegible]).

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[3] The phallus is not [illegible] a sign that [illegible] the penis [illegible] is a "symbol," because it has so many other meanings.

[4] Dionysus, for instance, was [illegible] in the lap.

than the [illegible], based as this is on the precarious foundation of a [illegible] the [illegible] in the [illegible] Christian [illegible] expression [illegible] in his "Forty Questions concerning the Soul."

641 The [illegible] a fluid substance or a whirl of water, makes way for [illegible] the [illegible] light, according to the old view, [illegible] is equivalent to [illegible] the [illegible] radiance [illegible] from the face of Moses after he had seen God. "Who among us shall dwell with everlasting burnings?" Isaiah asks [illegible] and [illegible] the saying of Jesus: "He who is near unto me is near unto the fire."

642 Nowadays people who have an experience of this kind are more likely to go running to the doctor or [illegible] than to the [illegible] and I have more than once been consulted by people who were terrified by [illegible] visions and dreams. They took them for symptoms of [illegible] possibly [illegible] insanity, whereas in reality they were [illegible] sent by God [illegible] and genuine religious experiences [illegible] to deal with a [illegible] In this matter there is [illegible] a strong [illegible] the ordinary can only be [illegible] for that abstraction, the statistical average [illegible] as the [illegible] truth [illegible] not [illegible] feeling for value is repressed [illegible] the [illegible] and [illegible] is [illegible] experience [illegible] with a [illegible] is only to be expected today.

643 The [illegible] the first [illegible] of the dreamer [illegible] to the [illegible] has [illegible] a very strong [illegible] In some [illegible] the [illegible] thought it were [illegible] harmless [illegible] that it is capable of [illegible] creature.[4] This heat

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[4] Cf. Keyhoe, *The Flying Saucer Conspiracy.*

is a projection of her own unrealized emotion and a feeling that has intensified into a physical effect but remains unrecognized. Even her facial expression was altered by it. This recalls not only the changed face of Moses but also that of Brother Klaus after his terrifying vision of God.[8] It points to an indelible experience whose traces remain visible to others, because it has brought about a demonstrable change in the entire personality. Psychologically, of course, such an event betokens only a *potential* change: it has first to be integrated into consciousness. That is why Brother Klaus felt it necessary to spend long years in wearisome study and meditation until he succeeded in recognizing his terrifying vision as a vision of the Holy Trinity, in accordance with the spirit of the age. In this way he transformed the experience into an integrated conscious content that was intellectually and morally binding for him. This work has still to be done by the dreamer, and perhaps also by all those who see UFOs, dream of them, or spread rumours about them.

644 The symbols of divinity coincide with those of the self: what, on the one side, appears as a psychological experience signifying psychic wholeness expresses on the other side the idea of God. This is not to assert a metaphysical identity of the two, but merely the empirical identity of the images representing them, which all originate in the human psyche, as our dream shows. What the metaphysical conditions are for the similarity of the images is, like everything transcendental, beyond human knowledge.

645 The motif of the isolated "God's eye," which the unconscious proffers as an interpretation of the UFO, can be found in ancient Egyptian mythology as the "eye of Horus," who with its help healed the partial blinding of his father Osiris, caused by Set. The isolated God's eye also appears in Christian iconography.

646 In dealing with the products of the collective unconscious, all images that show an unmistakably mythological character have to be examined in their symbological context. They are the inborn language of the psyche and its structure, and, as regards their basic form, are in no sense individual acquisitions.

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[8] Cf. "Brother Klaus."

Hence its pre-eminent capacity for learning and [illegible] ness. The human psyche [illegible] like the psyche of animals, and is rooted in [illegible] which bring their own specific forms with them and so [illegible] the heredity of the species. [illegible] and personal [illegible] are acquired [illegible] existence [illegible] unless that has [illegible] itself [illegible]. Wherever it is a question of archetypal formations, personalistic attempts at explanation lead us astray. The method of comparative symbology [illegible] proves [illegible] grounds [illegible] makes a deeper [illegible] possible. In practice [illegible] that [illegible] back [illegible] with the [illegible] the [illegible] exercise at all [illegible] words be [illegible] the archetype possesses a [illegible] value [illegible] can be repressed [illegible] repression has [illegible] consequences because the repressed [illegible] makes a conflict [illegible] quite.

[illegible] As [illegible] shows very clearly, the [illegible] from the [illegible] has always expressed itself in [illegible] that makes [illegible] they [illegible] work.

[illegible] It is [illegible] amount of [illegible] reasons. This is especially [illegible] and [illegible] space. [illegible] to speak [illegible] empty [illegible] of space. [illegible] ing and [illegible] observing [illegible] and [illegible] emptiness and solitude of [illegible]

[illegible] as well.

649 We [illegible]

[illegible] wish hypothesis must be discarded.

650 [illegible]

[illegible]

652 [illegible]

ism by assuming unusual and [illegible] features, the matter becomes [illegible]. The sceptic then begins to doubt whether they are any less illusory than the illusions of the senses. Indeed, it may even happen that a revelation originally regarded as divine is subsequently unmasked as a deception of the devil. The criterion of distinction is simply and solely tradition, not reality or unreality as in the case of a real or illusory meal. The vision is a psychic phenomenon just as are its numinous contents. Here spirit answers spirit, whereas in a fast the need for food is answered by an hallucination and not by a real meal. In the first case one is paid in cash, in the second case by an unbacked cheque. The one seems satisfying, the other obviously not.

652 But in both cases the structure of the phenomenon is the same. Physical hunger needs a real meal, and spiritual hunger needs a numinous content. Such contents are by nature archetypal and have always expressed themselves in the form of re[illegible] experiences [illegible] of Christian symbolism, like all other religions, [illegible] is based on archetypal motifs that go back into prehistory. The [illegible] character of these symbols includes every kind of human interest and passion, thereby guaranteeing the numinosity of the archetype. That is why in comparative religion we so often find the religious and spiritual aspects associated with those of sex, hunger, aggression, power, etc. A particularly fruitful source of religious symbolism is the one in [illegible] the most important instinct is attacked in a given epoch or culture [illegible] There are communities in which hunger is more important than sex, and vice versa. Our [illegible] with sexual restrictions. In modern society these have come [illegible] the role of [illegible] is getting [illegible] every sphere of human activity [illegible] spiritual [illegible] sexual repression.

653 [illegible] interpretation of the symbolism in sex[illegible] terms [illegible] be taken seriously. It may be just as sensible [illegible] is not a genuine [illegible] than the result of a particular [illegible] development than an explanation according to sexual principles [illegible] the most popular and the most acceptable to reason. But even if we grant the [illegible] the character of a genuine [illegible] and basic [illegible] explanation

mainly on this principle the fact still remains that there is a close association between sexual instinct and the striving for wholeness. With the exception of [illegible] [illegible] nothing challenges modern man more [illegible] and [illegible] than sex. One can also say in good faith that he is possessed even more by the power instinct. This question will be decided according to temperament and one's own subjective bias. The only thing we cannot doubt is that the most important of the [illegible] [illegible] [illegible] plays the least [illegible] part in [illegible] [illegible] [illegible] as [illegible] it [illegible] with the greatest effort and [illegible] [illegible] with the other two instincts. These can [illegible] [illegible] [illegible] everybody knows it, everybody [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] the [illegible] for his [illegible] [illegible] [illegible] the best [illegible] It is an [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] when the [illegible] [illegible] [illegible] and somewhat [illegible] The most [illegible] [illegible] are in [illegible] sex and the power instinct, and [illegible] these [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] they have [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] work of [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] this way [illegible] can [illegible] [illegible] [illegible] [illegible] however [illegible] [illegible] very [illegible] the [illegible] of [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] where it is [illegible] [illegible] [illegible] [illegible] [illegible] the power [illegible] [illegible] [illegible] has already [illegible] that the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] instead of what the striving for wholeness wants, namely to free the individual from the compulsion of the other two instincts. The task before him comes back with all its energies unused, and reinforces to an almost pathological degree the very instincts that have always stood in the way of man's higher development. At all events it has a neuroticizing effect [illegible] of [illegible] and must be at most [illegible] in general. We [illegible] the right hand does not know what the left is doing.

653 Correctly [illegible] the situation, the Catholic Church, which [illegible] sexual sins among the [illegible] ones, there are perhaps [illegible] upon sex [illegible] as the [illegible] practice and tracts [illegible] this [illegible] sinfulness of sex [illegible] weaker [illegible] advantage in promoting reflection and [illegible] the consciousness of the [illegible] perhaps of the Catholic Church for [illegible] is reproached by the Protestants [illegible] obvious purpose of holding the power of the [illegible] before the [illegible] power [illegible] more effective than the best [illegible] arguments [illegible] following. Only [illegible] population can [illegible] nothing from [illegible] everything else consists in the suggestive power of [illegible] evidence.

655 After [illegible] let us turn back to the problem of sexual interpretation. If we try to determine the psychological structure of the religious experience which saves, heals, and makes whole, the simplest formula we can find would seem to be the following: *in religious experience man comes face to face with a psychically overwhelming Other.* As to the existence of [illegible] power we have only assertions to go on, but no physical or logical proofs. It comes [illegible] psychological [illegible] given. We [illegible] experience it as exclusively [illegible] experience [illegible] directly [illegible] the vision [illegible] the psyche [illegible] assumes the form of sexuality or of some other unspiritual impulse. Only something overwhelming, no matter what form of expression it uses, can [illegible] the whole man and force him to react as a whole. It cannot be proved that such things happen or that they must occur, nor is there any proof that they are any-

[illegible]

656 [illegible]

[illegible]

a [illegible] reckons without [illegible] of the gods, the spirits [illegible] recognizing [illegible] a [illegible] were an unnecessary [illegible] things seem to go all right without it.

657 [illegible] experience of a [illegible] one or other of the [illegible] and [illegible] escape the [illegible] such an extent that [illegible] a world of its own [illegible] as they can be [illegible] its balance [illegible] are [illegible] the same [illegible] are [illegible] the [illegible] A useful [illegible] a disagreeable one-sidedness.

658 [illegible] this capacity for [illegible] which [illegible] is traced back to [illegible] and the [illegible] Any [illegible]

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8 "The spirit as adversary of the soul."

one which tries to be equally fair to both [illegible] view is not used of the human [illegible]. Yet both of them should be accepted, even if a series of paradoxical statements is the result. Hence in order to avoid [illegible] the [illegible] of [illegible] one of the [illegible] would be preferred at the expense of the others. [illegible] everything [illegible] power. Freud [illegible] in Nietzsche the [illegible] can be felt as a [illegible] Freud became a [illegible] of his theory [illegible] of being something [illegible] repression. After the field of [illegible] subjective [illegible] which the [illegible] as a possibility [illegible] from [illegible] has [illegible] as pursued by the second generation [illegible] be made towards a [illegible] stopped short at a [illegible] of the [illegible] and were not [illegible] further by the more [illegible] of his pupils.

The evidence of the sexual instinct is [illegible] of the [illegible] a [illegible] with that. The same is true of Adler's [illegible] power. Both views [illegible] the [illegible] in the [illegible] other hand [illegible] the well-documented theory of [illegible] and [illegible] view of the psyche [illegible] that [illegible] phenomena [illegible] was aware [illegible] For the time being [illegible] theory to [illegible] problems. [illegible] his practical work [illegible] him in getting [illegible] For this reason Freud saw [illegible] to skip the ad[illegible]

[illegible] wearisome stage of comparative psychology and press forward into the conceptual and highly uncertain [illegible] of the human psyche. In so doing he lost the ground from under his feet, for he was [illegible] to be [illegible] the [illegible] and [illegible], but [illegible] he had [illegible] from [illegible] directly to the broad field of [illegible] psychology. He has not pay enough attention to the fact that under certain conditions there is a [illegible] and other psychic dominants come into [illegible]. The [illegible] in which I got stuck at the [illegible] the archetype of [illegible] all [illegible] dominantly sexual [illegible]. They failed to recognize [illegible] the [illegible] city, as in an ex[illegible] that sex [illegible] is not [illegible] possible [illegible] psych[illegible] and [illegible] because it [illegible] is far more an expression of [illegible] rather than a cause. [illegible] I will [illegible] mention my own experiences in this field since for most people they have remained a book with seven seals.

660 The sexual hypothesis [illegible] carries considerable power [illegible] because it [illegible] with one of the [illegible]. The same [illegible] the power hypothesis [illegible] character [illegible] be- tween [illegible] we can acknowledge the [illegible] itself [illegible] in individuals as well as society. [illegible] possess [illegible] in such a way that they seem to [illegible] as [illegible] community as [illegible]. It is [illegible] personal [illegible] which [illegible] also [illegible] these phenomena such as the [illegible] of Rhine's ESP experiments.

661 The [illegible] are [illegible] they are [illegible] lated [illegible] the whole. [illegible] as separate entities leads to [illegible] because [illegible]. It should be the task of psych[illegible] properly [illegible] to preserve or restore [illegible]. It cannot be the aim [illegible]

[illegible] the present and [illegible]

664 [illegible] a very powerful [illegible] in accordance with the [illegible]

665 [illegible] Hence [illegible] This is what we would expect [illegible] However [illegible] may be given [illegible] consideration.

666 [illegible] the power [illegible] appears in a [illegible] situation [illegible] Both [illegible]

[illegible] of the [illegible] means. The paralysing feeling of helplessness and [illegible] is compensated by the dream: she is [illegible] the pa[illegible] It is a fact that the unconscious [illegible] and [illegible] causes the [illegible] power. She is set apart as one of the elect. [illegible] gesture [illegible] the [illegible] has a [illegible] meaning [illegible] and the sense [illegible] personality.

605 This case may serve as a paradigm for the widespread anxiety and [illegible] of thoughtful people today, while at the same time revealing the compensating power of the unconscious.

DREAM 3

606 This dream is an excerpt from a longer dream which a 42-year-old woman patient [illegible] about six years ago. At the time she had heard nothing of Flying Saucers and the like. She *[illegible] the humming of an engine [illegible] head. She sat down on the [illegible] to see what was going on. A black [illegible] a huge flying [illegible] with green [illegible] eyes. It was round in shape and [illegible] there [illegible] and [illegible] and a warning [illegible] and keep [illegible] the helper [illegible]* [illegible] *They were to take* [illegible] *There* [illegible] *embarrassed* [illegible].

COMMENTARY TO DREAM 5

In the preceding [illegible] tivize time and space

[illegible]

668 Obviously the flying spider is based on an unconscious fantasy of this kind. In the [illegible] literature the [illegible] reference is made to flying spiders in an attempt to explain the alleged [illegible] of threads in Oloron and Gaillac.[11] Note that the [illegible] he is making a [illegible] which [illegible] [illegible] especially new [illegible]

669 The mythological nature of the spider is shown by the fact that it contains a voice, evidently issuing from something like a human being. [illegible] similar occurrences in insane people who can hear voices issuing from anything [illegible]. Voices, like visions, are [illegible] manifestations of the senses caused by an activity of the unconscious. Voices from the air also occur in the UFO literature.[12]

670 Emphasis is laid on the eyes, which [illegible] see [illegible], and the [illegible] to see. The [illegible] is expressed by the voice whose message is addressed [illegible] parts of the world. The association with aeroplanes here gives rise to the [illegible] that transmits passengers. The passengers are [illegible] of as [illegible] man, for the message is meant for them as well as for human beings. We are [illegible] aspects of [illegible] e.g., the cult [illegible] spiritual man in heaven.

671 The [illegible] prayer [illegible] is a kind of prayer [illegible] and [illegible] We were [illegible] the symbol of the spider [illegible] more closely. As we know, [illegible] less in our attitudes [illegible] many people [illegible] and [illegible][13] When [illegible] we say [illegible] and [illegible] in the air [illegible] warm-blooded [illegible] function or dreams as symbols [illegible]

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[11] Aimé Michel, *The Truth about Flying Saucers*.

[12] Wilkins, p. 134.

[13] [illegible] people feel for spiders has been [illegible] described by Jeremias Gotthelf in his story *The Black Spider*.

So far as I can see [illegible] express [illegible] thoughts we are [illegible] they have not [illegible] of the [illegible] system [illegible] as I [illegible] in the deeper [illegible] systems. In this connection I remember the dream of a patient who had the greatest difficulty in [illegible] the idea of the [illegible] and felt the utmost resistance [illegible] to his books [illegible] characteristically [illegible] was unable to [illegible] between [illegible] because of his hereditary [illegible] was [illegible] with a [illegible]. It was situated [illegible] was [illegible] the [illegible] of his [illegible] In the [illegible] with a large [illegible] in the [illegible]. It was [illegible] and [illegible] sparkled like a diamond.

[illegible] I [illegible] was deeply impressed by [illegible] and it was in fact an impressive [illegible] self and the [illegible] in view of his [illegible]. [illegible] of [illegible] of taking [illegible] as [illegible] [illegible] are [illegible] [illegible] or [illegible] [illegible] I [illegible] It says [illegible] [illegible] know [illegible] the [illegible] of [illegible] God in [illegible] sense [illegible] health [illegible] because of the [illegible] of [illegible] Anyone who gets [illegible] a common and [illegible] He is [illegible] [illegible] cannot [illegible] and has [illegible] house. [illegible] that you [illegible] had an [illegible] there is [illegible] danger that you will begin to [illegible]

[illegible] and [illegible] the spirit has a [illegible] aspect that [illegible]

673 [illegible]

674 [illegible]

[illegible]

[illegible] a lurking danger of inflation.

676 [illegible]

[illegible] seen. It [illegible] a new [illegible] the [illegible]. Deeper psychological insight shows us that we cannot move at all without sinning, in thought, word and deed. Only an exceedingly naïve and unconscious person could imagine that he was in a position to avoid sin. Psychology can [illegible] illusions of this kind; it must stick to the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself the more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. We even learn from the parable of the unjust steward that the Lord praised his servant, who had a false account, because he had "done wisely," not to speak of the expurgated passage at Luke 6 : 4, where Christ says to the man working on the Sabbath: "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed, and a transgressor of the law."

677 In so far as the unconscious has become a field of experience of wider and greater consciousness, and therefore confronts us with apparently new situations that require ethical decisions. These situations have of course always existed, but they were not clearly grasped [illegible] and were [illegible] in a [illegible]. In this way one proves oneself [illegible] with deeper self-knowledge one is often confronted with the most difficult problems of all, namely conflicts of duty, which can never be settled by any moral precepts, neither those of the decalogue nor of other authorities. This is where ethical decisions really begin, for the mere observance of a code like "Thou shalt not lie" is in no sense an ethical decision, but merely an act of obedience and, in certain circumstances, a convenient escape that has nothing to do with ethics. In my long life I have never encountered a situation that made a doubt of eternal principles easier for me [illegible]; on the contrary, my ethical judgment was sharpened with increasing experience [illegible] and the moral responsibility became more acute. It has become clear to me that, in contrast to the general view, unconsciousness is no excuse but is far rather a transgression in the literal sense of the word. Although there are, as mentioned above, allusions to

[illegible] reasons [illegible] tackle it more seriously. As a result [illegible] the dilemma of our [illegible] they know what is good and what is evil [illegible] free will. [illegible] consequently [illegible] and the [illegible] We [illegible] in the [illegible] and we contrast [illegible] body is worried by the fact that a new [illegible] has [illegible] tion.

678 [illegible] can alter nothing, because he is sceptical of his own [illegible] that does not know how to change itself. He does not know how he came [illegible] knowledge [illegible] his [illegible] and was a product of [illegible] psychic processes more than [illegible] years [illegible] Modern man [illegible] the very next sentence he proposes [illegible] he has [illegible] say *revealed themselves* [illegible] forgotten [illegible] in the grey

[illegible]

679 [illegible]

where a monkey or a little person [illegible] the telescope. Today the C[illegible] faith [illegible] the Devil of the Holy Ghost has at most the value of a metaphor. As regards this it must be emphasized that all [illegible] always refer to [illegible] [illegible] It is these processes which [illegible] and shape the [illegible] material. For [illegible] we [illegible] especially when he is [illegible] the [illegible] power of his [illegible] He [illegible] [illegible] and [illegible] point of [illegible] [illegible] very [illegible] [illegible] When [illegible] are [illegible] adequate [illegible]

680 [illegible] show themselves [illegible] [illegible] are [illegible] expressed by animals. [illegible] are [illegible] regarded as [illegible] [illegible] But we [illegible] that is without a sp[illegible] consciousness. In [illegible] we can [illegible] escape [illegible] power? Somewhere [illegible] ever [illegible] cannot be [illegible] [illegible] all [illegible] of [illegible] [illegible] pass for [illegible] he would [illegible] be a saint [illegible] None can escape [illegible] and fear. We [illegible] and [illegible] for the sake of our humanity [illegible] we should know that we [illegible] of [illegible] in which we [illegible] even [illegible]

681 R[illegible] and [illegible] [illegible] seems very [illegible] that [illegible] and never [illegible] for [illegible] be [illegible] something [illegible] that [illegible] to be [illegible] He can content himself with a prayerful yearning and groan

ing" in the hope that something may carry him upward, since he is not likely to make a success of the Münchausen experiment. Through this attitude he constellates helpful and at the same time dangerous powers in the unconscious: helpful if he understands them, dangerous if he misunderstands them. Whatever names he may give to these creative powers and potentialities within him, their actuality remains unchanged. No one can stop a religious-minded person from calling them gods or daemons, or simply "God," for we know from experience that they act just like that. If certain people use the word "matter" in this connection, believing that they have said something, we must remind them that they have merely replaced an X by a Y and are no further forward than before. The only certain thing is our profound ignorance, which cannot even know whether we have come nearer to the solution of the great riddle or not. Nothing can carry us beyond that. It seems as if, except the perilous leap of faith, which we must leave to those who are gifted or graced for it. Every real or apparent step forward depends on an experience of facts, the verification of which is, as we know, one of the most difficult tasks confronting the human mind.

DREAM 4

684 While I was engaged on this paper an acquaintance from abroad unexpectedly sent me a dream he had had on May 27, 1957. Our relationship was limited to one letter each every one or two years. He was an amateur astrologer and was interested in the question of synchronicity. He knew nothing of my preoccupation with UFOs, nor did he connect his dream in any way with the theme that interested me. His sudden and unusual decision to send me the dream comes, rather, into the category of meaningful coincidences, which statistical prejudice dismisses as irrelevant.

685 This is the dream: *"It was late afternoon or early evening, the sun low on the horizon. The sky was cloudy, and there was a veil of cloud over the sun which did not, however, prevent one from seeing quite clearly his disk as outlined behind the cloud. Under such circumstances the sun was white. Suddenly he took on an aspect of extraordinary pallor. The whole western horizon*

became a dream [illegible] white. And the [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] the [illegible] [illegible] the earth [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] the [illegible] the sphere was *speeding towards the earth*

[illegible] the [illegible] the [illegible] of the [illegible] [illegible] [illegible] the [illegible] [illegible] the [illegible] [illegible] [illegible] *spoke of majesty, power and beauty*

When [illegible] the [illegible] [illegible] [illegible] *it was much too small for Jupiter*

[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] When [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] there [illegible]

[illegible] and [illegible] talking

to a girl seated in a wicker chair with an open [illegible] engaged in white-work on her lap. She was engrossed in her work. We were going, the rest of us, I think in a vehicle, only [illegible] perhaps seeking safety, and I said to the girl that [illegible] come with us. The danger appeared to be great [illegible] certainly [illegible] [illegible]. She was quite definite in her refusal. So she [illegible] remain where she was and go on with her work. It was equally dangerous everywhere and one place was just as safe as another. I saw at once that she had reason and common sense on her side.

The dream ends by my being confronted with another girl, or quite possibly the same one, composed and self-possessed young lady that I had left sitting in a wicker chair absorbed in her work. This time she was in her [illegible] and [illegible] and I could see her face, or at least [illegible] fairly and squarely. And she said in expressionlessly distinct tones: [illegible] eleven eight. No longer [illegible] pass the [illegible] with which these eight words were enunciated. Her matter-of-fact way of enunciating them seemed to imply that I was to be censured for not supposing that I should live till eleven eight."

DREAMER'S COMMENTARY

684 This elaborate description was followed by the dreamer's comments, which can give us a number of hints as regards interpretation. As we should expect, he sees a climax in the sudden change of mood at the beginning of the dream, when the [illegible] glittering pattern and warmness of the sunset changes into the sombre majesty of the night and fear [illegible]. This, he said, was connected with his present preoccupation with the political future of Europe. On the basis of his astrological speculations he feared the coming of a world war in [illegible]. He had even felt impelled to write a letter to an eminent statesman expressing his fears. Afterwards he made the not uncommon discovery that his previously apprehensive and agitated mood suddenly changed into one of remarkable calm and even indifference, as though the whole affair no longer concerned him.

685 All the same, he could not explain to himself why the initial terror should be superseded by such a solemn and, as it were

[illegible] He felt certain, however, [illegible] was a [illegible] and [illegible] experience [illegible] the dreamer himself. Are we to suppose [illegible] recently [illegible] the daylight of [illegible] as we [illegible] there is [illegible] of strength. It is not very [illegible] interests [illegible] an inter- [illegible] the things that [illegible] are utterly beyond our control. We [illegible] by saying that it is utterly [illegible] and that [illegible] as the day. Therefore our possible [illegible] and [illegible] of the [illegible] world [illegible] the dream [illegible] material [illegible] expressed.

686 [illegible] as the dreamer [illegible] meeting with [illegible] lady. [illegible] every [illegible] necessarily based on [illegible] him was [illegible] the meeting [illegible] them can [illegible] The woman [illegible] the dreamer himself [illegible] by the note-book.

687 As [illegible] dreamer was an ardent student of astrology, the com- [illegible] even at [illegible] a special [illegible] as the month and day of [illegible] to cease [illegible] than three weeks [illegible] he was [illegible] on such reflections. His [illegible] calculations [illegible] that November [illegible] World War. But he added [illegible] he was not sure.

688 [illegible] a strange feeling of content- [illegible] that such an experience had been [illegible] It was indeed a [illegible] dream [illegible] has been thankful, even if he did not understand it correctly.

COMMENTARY TO DREAM 4

689 The dream [illegible] the [illegible] a tendency [illegible] a second [illegible] into the category of [illegible]

690 The [illegible] spreads over the [illegible] seems to [illegible] approaching the earth. We [illegible] the extraordinary happens [illegible] to move nearer to the earth. [illegible] as a [illegible] cern with them.

691 [illegible] and [illegible] however, the [illegible] heavenly [illegible] huge [illegible] to be of a strange and unusual nature. [illegible] takes [illegible] these [illegible] than [illegible] the [illegible] marked psychological aspect.

692 This is immediately [illegible] by the meeting with the

[illegible]

693 [illegible]

694 [illegible]

[illegible]

dream. It is a mood in keeping with the coming epiphany, though it is not clear that [illegible] a cosmic catastrophe. The anima, however, seems to know better. Anyway, the expected destruction [illegible] being [illegible] except his own subjective [illegible]. The anima ignores his fear of a catastrophe [illegible] his own death, which we can well say is the real source of his fear.

[illegible] Very [illegible] of death [illegible] brings about a perfection [illegible] Death is the end of the empirical man and the goal of the spiritual man, as [illegible] Heraclitus says: "[illegible] that they rage and celebrate their feasts." Everything that [illegible] have [illegible] We avoid [illegible] as long as possible [illegible] thus [illegible] of the self and [illegible] In our dream it appears as Jupiter, which [illegible] heavenly bodies into [illegible] in the earth [illegible] less.

[illegible] Speaking in the language of the dream, I would only see the [illegible] eternal fear of [illegible] in the [illegible] personal [illegible] the eternal [illegible] The end of the world [illegible] bears [illegible] a personal catastrophe and a [illegible] situation. I think it would be better to generalize the subjective aspect [illegible] assume that [illegible] fear of death is being projected [illegible] After the [illegible] about the visitors from space, people have recently begun to [illegible] and the [illegible] earth [illegible] things. I yield to none."[18]

DREAM 5

697 [illegible] It was dreamt several years ago, without [illegible]

[illegible]

698 [illegible] in order to fix the vision as [illegible] the motif of [illegible] the dead [illegible] the first possibility [illegible] of more

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[18] "Der Tod [illegible]"

[illegible] developed [illegible] angels of some kind or of [illegible] spirits who come to earth [illegible] a soul. [illegible] pure as she was [illegible]. Her [illegible] grounds for anxiety [illegible] she died about [illegible] years after the dream. According [illegible] took [illegible] possibility [illegible] of the [illegible] plants [illegible] a [illegible] as we know [illegible] as a [illegible] The dreamer's view [illegible] the death of her friend may therefore be right.

[illegible] The [illegible] by [illegible] of [illegible] clear from the [illegible] are [illegible] from the earth [illegible] from these are [illegible] these [illegible] finally because [illegible] because [illegible] number [illegible] were [illegible] not [illegible] great [illegible]

[illegible] The Mother [illegible] have not [illegible] out as [illegible] in large sections of the population. [illegible] in our midst and are unknown [illegible] those whose [illegible]

[illegible]

[illegible]

[illegible]

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* [illegible]

[illegible] D. H. Menzel, *Flying Saucers* (1953) erected upon it that leaves room for the exceptional and extraordinary.

700 In a borderline situation such as our dream depicts we may expect something extraordinary, or rather, what seems extraordinary to us, though in reality it has always been inherent in such situations: the ship of the dead approaches with its [illegible] dead souls, the [illegible] their [illegible], and the multitudinous dead take the soul with them.

701 When archetypal ideas of this kind appear they invariably signify something unusual. It is not our interpretation that is far-fetched, it is merely that the dreamer's attention is caught by the many superficial aspects; the dream has missed the main point, namely the nearness of death, which in a sense concerns her as much as her friend. We have met the motif of [illegible] spaceships [illegible] met the [illegible] spider and shall meet it again in the next one. The instinctive resistance we feel for the deeper aspect of this motif may explain why it seems to play no role in the UFO literature. We might exclaim with Faust: "Summon not that well-known throng!" But there is no need of this summons, because the fear that hangs over the world has already taken care of that.

DREAM 6

702 The following dream[10] comes from California, the classic Saucer country, so to speak. The dreamer is a young woman of 28. *I was standing outside with someone, a man. It was night-time and we seemed to be in a square or the centre of a town, a circle. We were watching the sky. All of a sudden, I saw something round and fluorescent coming towards us from way in the distance. I realized it was a Flying Saucer. I thought it was a practical joke, but it got larger and larger as it came towards us. It was a huge round circle of light. Finally it covered the entire sky. It was so close I could see figures walking back and forth on the deck around the ship. There was a railing around it. I thought someone was playing a trick, then I thought it was real. I looked up behind me and saw someone with a movie projector. In back of it seemed to be a building like a hotel. These*

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[10] I am indebted to Dr. H. Y. Kluger, Los Angeles, for this material.

people were up high and projecting this image into the sky. I told everyone. Then I seemed to be in a sort of studio. There were two producers, competitors, both old men. I kept going from one to the other discussing my part in their pictures. There were many girls involved. One of the producers was directing this Flying Saucer thing. They were both making science-fiction films and I was going to have the lead in both pictures."

707 The dreamer, a young film actress, was undergoing psychological treatment for a marked dissociation of personality with all the accompanying symptoms. As usual, the dissociation expressed itself in her relations with the opposite sex, that is, in a conflict between two men who corresponded to the two incompatible halves of her personality.

COMMENTARY TO DREAM 6

708 As in the first two dreams, the dreamer was conscious of Ufos, and here as there the Ufo functions as a symbol of unity. Its appearance was even expected, since the dreamer had already placed herself in a central position for this purpose: a square or centre of the city. This gives her a central position between the opposites, equidistant from right and left and allowing her to see or feel both sides. In the light of what has been said, the Ufo appears to be rather like an exemplification or expression of it. The dream insists on the projection character of the Ufo, since it proves to be a cinematographic operation conducted by two rival film producers. We can easily discern in these two figures the rival aspects of her [illegible] [illegible] here and detect the underlying conflict which should be resolved in a union of opposites. The Ufo appears here in the mediating role we have met before, but it turns out to be an intentional cinematographic effect, obviously lacking any convincing significance. If we remember the important part a film producer plays in the life of a young actress, then the changing of the two rival lovers into producers suggests that the latter have acquired for her a more exalted rank or an increase in prestige. They have, so to speak, moved into the limelight of her own drama, whereas the Ufo is very much more commonplace and, if it has not lost its significance altogether, is a mere trick. The accent has gone over

[illegible] the p[illegible] [illegible] is [illegible] than a meaning [illegible] and the dreamer's interest [illegible] her professional [illegible] [illegible] by the dream.

7[illegible] It is not easy to see why the dream brings in the UFO at all [illegible] disposes of it in this disappointing way. In view of the [illegible] circumstances at the beginning of the dream—square [illegible] and the [illegible] of [illegible], obviously well known to the dreamer—this development is rather unexpected. It is as though the dream wanted to say: "It is not like that, on the contrary. It is just a bit of science fiction. I think rather that you take the chief role in the two pictures."

7[illegible] From this we can see what was the role intended for the UFO and why it had to disappear from the scene. The personality of the dreamer takes up a central position on the stage [illegible] the [illegible] and is therefore a [illegible]. For this a powerful affect is needed [illegible] the affect [illegible] a [illegible] state [illegible] by the exciting appearance of the UFO, which for a moment attracts all attention to itself.

7[illegible] It is [illegible] in this [illegible] is unreal [illegible] a person [illegible] as [illegible] a [illegible] the dream [illegible] of the dreamer [illegible] this well known and very [illegible] longer than a passing [illegible] at the [illegible] which would [illegible] have wanted [illegible] first. It was an artificial [illegible] was [illegible]. This seems to be the case with [illegible] render the [illegible] What she really wants is [illegible] her [illegible] pictures, represents [illegible] process and gives her the chief role [illegible] pictures. [illegible] the dreamer [illegible] the interests of her profession she wants to play the chief role, that of the [illegible] lover [illegible] Evidently she [illegible] completed [illegible] patients [illegible] real [illegible] her own [illegible] not speak very well for her [illegible] her [illegible] profession as her [illegible]

710 Any [illegible] the nature of [illegible] is not to be expected from this dream. [illegible] as a sort of [illegible] the collective [illegible] by flying saucers. [illegible] even [illegible] be [illegible] In this case it is [illegible] of development the earth and [illegible] than [illegible] the [illegible] heaven [illegible] and [illegible] many [illegible] again this [illegible] of the [illegible] than [illegible] professional [illegible] as a mere [illegible] five thousand years [illegible] longer view.

711 I [illegible] of the way [illegible] with [illegible] concerns us here. [illegible] that [illegible] be interpreted [illegible] different [illegible] where one happens to be.

712 In [illegible] relating to [illegible] The [illegible] written that certain [illegible] seemed to be [illegible] with [illegible] in the [illegible] dream, which he had on September 12, 19[illegible]

DREAM 7

"I found myself, together with other people, on the top of a hill, looking out over a beautiful, broad, undulating landscape teeming with lush verdure.

Suddenly a flying saucer floated into view, paused at eye level before us, came to rest there clear and shining in the sunlight. It did not look like a machine but like a deep-sea fish, round and flat but enormously big (about thirty to forty feet in diameter). It was speckled all over with blue, grey, and white spots. Its edges were undulated and quivered all the time; they acted as oars and rudders.

The creature then began circling round us, then all at once, as though fired from a cannon, it shot straight up into the blue sky, came rushing down again with inconceivable speed, and once more circled round our hill. It was [illegible] along the [illegible] for our height. (Once when it flew quite close it seemed to be [illegible] [illegible] like a hammerhead shark.)

[illegible] had somehow landed in [illegible]. An open part got out and came straight towards me (I somehow [illegible] a woman). The other people fled and waited at a respectful distance, looking back at us.

"The woman told me that they knew me well in that other world from which she had come, and were watching here [illegible] how I did my task [illegible]. She spoke in a stern, almost threatening tone and seemed to attach great importance to the charge laid upon me."

COMMENTARY TO DREAM 7

7[illegible]5 The occasion for the dream was the anticipation of a visit which the dreamer intended to pay me during the next few days. The exposition shows a positive expectation for an experience. The dramatic development begins with the sudden appearance of a UFO which has the obvious intention of showing itself as clearly as possible to the observer. On closer inspection he sees that it is not a machine but an animal of sorts, a deep-sea fish, something like a giant ray which, as we know, sometimes makes attempts to fly. Its movements emphasize the relationship of the [illegible] gent human relationship between the [illegible] observers. [illegible] the [illegible] tively how he fulfils his "mission."

7[illegible] The anima personifies the [illegible] the [illegible] realm of the Mothers, which, as experience shows, has a distinct tendency to influence the [illegible]. When this is not possible, [illegible] strange and seemingly incomprehensible contents. The UFO in the dream is a content of this kind, whose strangeness leaves nothing to be desired. The difficulty of integration in this case is so great that the dreamer's ordinary powers of comprehension fail, and he tends to [illegible] mythical means of explanation [illegible] angels [illegible] gods, even before he knows what he has seen. [illegible] that one never [illegible] whether it might not be a subjective perception of [illegible] processes. [illegible] the [illegible] of the [illegible] which [illegible] the dreamer [illegible] perception [illegible] does not see only [illegible]

[illegible]

inwards [illegible] When [illegible] not be imagined [illegible] has [illegible] the [illegible] [illegible] the [illegible] and the [illegible] [illegible] [illegible] figure [illegible] which [illegible] [illegible] the [illegible] of the [illegible] [illegible] the [illegible] by [illegible] task [illegible] the [illegible] of [illegible] and [illegible] the form of the [illegible] Sphinx [illegible] [illegible] Sphinx [illegible] that the [illegible] he had answered the question. It was the Sphinx itself that he ought to have answered [illegible].

725 [illegible] possession [illegible] possible [illegible] [illegible] the [illegible] a part of the whole [illegible] [illegible] the [illegible] between the [illegible] and the [illegible] Sphinx [illegible] animal [illegible] body and [illegible] human [illegible] In her [illegible] power to [illegible] them [illegible] [illegible] the picture [illegible] At this point the dream speaks a [illegible] that makes use of conceptions of [illegible] the [illegible] of [illegible] the [illegible] of conscious and unconscious.

726 [illegible] the nearest we can get [illegible] explanation [illegible] the possible [illegible] [illegible] we must [illegible] our [illegible] and [illegible] the [illegible] of the [illegible] again and again in this and many other forms, regardless of

whether the [illegible] should be [illegible] as physical realities or as subjective phenomena [illegible] is a reality in its own right. It is based [illegible] of the psychical [illegible] itself long before Ufos were ever heard of.

717 The [illegible] weight [illegible] message [illegible] quality [illegible] this is [illegible] the Ufos may not be harmless after all, and that [illegible] with other planets [illegible] has [illegible] This view is supported by the fact [illegible] gated entirely to the realm of fable.

718 The seriousness [illegible] of the problem of mass [illegible] cannot be denied in [illegible] the destructive effects [illegible] for real [illegible] is the great [illegible] Western [illegible] It is a fact [illegible] we [illegible] have [illegible] defence [illegible] we [illegible] to [illegible] and what can we do to stop it?

719 [illegible] we look [illegible] measures, thereby reinforcing the very mass [illegible] we want [illegible] against. There is only [illegible] the [illegible] value of the [illegible] a real [illegible] be [illegible] business of the [illegible] with the [illegible] a message [illegible] that [illegible] must not be [illegible] temporary expedients [illegible] necessary [illegible] the great [illegible] eventually prove to be a necessary [illegible] growth they eat away [illegible] as soon as they become ends

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22 Cf. Keyhoe, *The Flying Saucer Conspiracy.*

to themselves and [illegible] autonomous [illegible] they [illegible] and escape his control. He becomes [illegible] power. All great organizations in which the [illegible] longer counts are exposed to this danger. [illegible] the "revaluation" of the individual.

[illegible]

[illegible] An [illegible]

of the unconscious [illegible] demics that destroy the individual.

722 [illegible]

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20 *Journey into Self*

organizations is spectacularly meritorious, but they nevertheless dig the grave for the individual. A group is always of less value than the average run of its members, and when the group consists in the main of shirkers and good-for-nothings, what then? Then the ideals it preaches count for nothing too. Also, the right means in the hands of the wrong man work the wrong way, as a Chinese proverb informs us.

725 The message which [illegible] brings to the dreamer is a time problem that concerns us all. The signs appear in the heavens so that everyone shall see them. They bid each of us remember his own soul and his own wholeness, because this is the answer the West should give to the danger of mass-mindedness.

724 While I was [illegible] the material for this essay, I [illegible] [illegible] by the way [illegible] experiences [illegible] of constructive forms which everyone thinks he [illegible] the age [illegible] painters have taken as their [illegible] just as [illegible] It is what [illegible] It may be admitted that [illegible] of our catastrophic age. One can well imagine that such epoch [illegible] the great [illegible] the broom that sweeps [illegible]

PLATE II: *The Fire Sower*

725 The painter in this case has summed up the message [illegible] and the existence of a [illegible] and [illegible] and

[illegible] just as [illegible] [illegible] for [illegible] and [illegible] with a [illegible] of [illegible][2] [illegible] from [illegible] and [illegible] that [illegible] we [illegible] present we [illegible] what [illegible] and [illegible] have [illegible] found and are [illegible] The [illegible] the [illegible] [illegible] appear [illegible]

725 More or less [illegible] has painted a [illegible] in the heavens above the darkening city [illegible] a [illegible] to [illegible] becomes a head, separated from the body to which it belongs. Like the head, the body consists of flame. It is [illegible] of a [illegible] what [illegible] The [illegible] and [illegible] from heaven. It seems to be an [illegible] the [illegible] apparently on the purpose [illegible] strikes the [illegible] yet it does not touch.

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[1] [illegible] in order to make his name [illegible] Artemis in Ephesus, 365 B.C.

[2] [illegible]

[3] [illegible] in my book *Psychology and Alchemy.*

[illegible] jokes occur all too frequently [illegible] a different [illegible] would have been [illegible] appropriate the [illegible] of a [illegible] and [illegible] professor [illegible] the artist's [illegible] but [illegible] points to the [illegible] is in every respect [illegible] of flesh and blood [illegible] of fire. His [illegible] like a [illegible] was upon his head and his face was as it were the sun, and his feet as pillars of fire, or like the starry [illegible] The head is separated [illegible] and [illegible] compared to the [illegible] of the alchemists, the [illegible] and the [illegible] the head element [illegible] that [illegible] with Zosimos of Panopolis [illegible] The spirit [illegible] the earth [illegible] like these [illegible] also [illegible] which [illegible] of [illegible] is a [illegible] fire [illegible] the [illegible] of the Holy Ghost [illegible] in the form of tongues of fire.

[illegible] and some of them [illegible] which [illegible] ideas. The artist's more or less conscious [illegible] the inner [illegible] between the two worlds. The one interprets the [illegible] source [illegible] large and white [illegible] landscape [illegible] sky [illegible] hang [illegible] than [illegible] round opening [illegible] which you can see the deep blue [illegible] heavens [illegible] side of the opening [illegible] looks like an eye [illegible] along [illegible] road [illegible] the artist explained to me. In this picture [illegible] eye of God gazing from heaven.

730 These symbolical ideas are archetypal images that are not

derived from recent [illegible] are [illegible] reports of the same [illegible] years ago [illegible] of a [illegible] whose [illegible] I also remember a picture that was [illegible] of a [illegible] [illegible] [illegible] again we [illegible]

[illegible] very [illegible]

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4 Cf. *Psychology and Alchemy*, p. 148.

time. What future developments are being prepared in the unconscious of modern man [illegible]. Athene sprang fully armed from the head of the Father Zeus, and [illegible] preparatory dreams had revealed [illegible] time and transmitted tentative sketches of it to the conscious mind. It depends on whether we are prepared [illegible] events [illegible] by understanding them and [illegible] their healing effect, or whether we repress them with our prejudices, narrowness and ignorance, [illegible] thus turning their effect into its opposite, into poison and destruction.

792 This brings me to a question I have been asked over and over again by my patients: What is the use of a compensation that, because of its subliminal form, is [illegible] and [illegible] understood? Apart from those not so [illegible] cases where only a little reflection is needed to understand the meaning of a dream, we must take it as a general rule that the compensation is not an immediately obvious one and is therefore easily overlooked. The language of the unconscious does not have the intentional clarity of conscious language; it is a condensation of numerous data, many of them subliminal, whose connection with conscious contents is not known. These data do not take the form of a directed judgment [illegible] which, because of its mythological character, is not recognized by the reasoning intellect. The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being, but is regulated exclusively by the demands of psychic equilibrium. [illegible] as I have often seen [illegible] a compensation [illegible] even [illegible] standing [illegible] (Quod natura relinquit imperfectum, ars perficit: what nature leaves imperfect the art perfects.) Were it not so, human reflection and effort would be superfluous. For its part the conscious mind [illegible] the full scope and significance of certain unconscious contents [illegible] and so challenges the [illegible] to bring up the [illegible] context which, however, is written not in our own language [illegible] with the [illegible] images. And since the [illegible] uses reach far back into the history of the human

[illegible] knowledge in order to understand its meaning.

733 [illegible]

734 [illegible]

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[1] I am come to send fire on earth, and what will I [illegible] Luke [illegible] 49

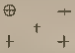
735 The reflection of the Ufo phenomenon in the artist's fantasy has produced a picture whose basic features are similar to those already discussed in the dreams. It belongs to another dimension, to a world of gods that seems to have no connection with our reality. The picture gives one the impression of a vision beheld by one singled out and chosen, who was permitted to see what the gods do secretly on earth. The artist's interpretation of the phenomenon is at an astronomical remove from the popular view that Ufos are controlled space machines.

PLATE III *The Fourth Dimension*

736 Like the previous painting, this too is contemporary. In order to avert misunderstandings I must point out at once that it is painted on canvas and that the peculiar treatment of the background is not the result of the grain of wood showing through. It was the artist's intention to represent something growing or flowing. Similarly, he uses the skyline of a city to emphasize a horizontal plane cutting through the picture. Whereas Jakoby contrasts the low-lying city with the spacious night sky, Birkhäuser has moved the horizontal upward to indicate that the essence of the background also flows downward through the depths of the earth. The colour of the city is a soft dark red; the background is a light, watery, greenish blue streaked with pale yellow and vermilion.

737 In this background there are fourteen more or less distinct circles. Ten of them form the eyes of shadowy faces, half animal, half man. The other four look like knots in wood or like dark objects floating about with haloes round them. From the mouth of the large face at the top there issues a stream of water that flows downwards through the city. Neither touches the other: two incommensurable events are taking place on two totally different planes, one vertical, the other horizontal. Since on the horizontal plane there is a three-dimensional city bathed in a light that shines from the left of the picture and has nothing to do with the background, this background can only be considered as a *fourth dimension*. The intersecting planes of the two worlds form a cross: city and water axis. The only discernible connection between the two is the downward glance of the eyes in the large face above the city. The prominent nose is

and abnormally wide-apart eyes show that the face is only partly human. Of the four other faces, the only unmistakably human one is at the top left. The face at the bottom left can only be made out very faintly. If we regard the face in the middle, distinguished both by its size and by the fact that the water flows from its mouth, as the main face and as the source, then the ground structure of the picture is a quincunx:



738 This is a symbol of the *quinta essentia*, which is identical with the Philosophers' Stone. It is the circle divided into four, with the centre, or the deity extended in four directions, or the four functions of consciousness with their unitary substrate, the self. Here the quaternity has a 3 + 1 structure: three animal-daemonic faces and one human one. This peculiar feature of our picture recalls the quaternity discussed by Plato in the *Timaeus* and experienced still earlier by Ezekiel in his vision of the four seraphim. One of them had a human face, the other three had animal faces. The motif appears again in certain representations of the sons of Horus and in the emblems of the evangelists, as well as in the four gospels (three synoptic, one Gnostic) and in the four Persons of Christian metaphysics, the Trinity and the devil. The 3 + 1 structure is a motif that runs all through alchemy and was attributed to Maria the Copt or Jewess. Goethe took it up again in the Cabiri scene in *Faust*. The number 4 as the natural division of the circle is a symbol of wholeness in alchemical philosophy, and it should not be forgotten that the central Christian symbol is a quaternity too, which in the form of the long cross even has the 3 + 1 structure.[8]

739 This painting, like the previous one, depicts the collision of two incommensurable worlds, vertical and horizontal, which meet only at one point: in the Sower's intention to scatter fire on the earth and in the downward glance of the eyes.

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[8] In H. G. Wells the time machine seems to have three visible rods, but the fourth "has an odd twinkling appearance, as if it were not real."

740 Coming now to the four "faces"¹ that are not eyes, we note that only one of them, on the extreme left, is connected with a round [illegible] and wheel-[illegible]. Here [illegible] the [illegible] of the mouth [illegible] with a dark [illegible] appears to be emitting a white [illegible] a fourth circle is half hidden by the flowing water. These four are differentiated [illegible] in contrast to the [illegible] features [illegible] which, if we disregard the mouth, have [illegible] with a [illegible] structure.

741 It is difficult to say how much in the [illegible] face is [illegible] and how much is human. But since it represents the source of [illegible] water [illegible] it appears to have an [illegible] component [illegible] human [illegible] One is reminded here of the likeness of a [illegible] form who appeared above the [illegible] throne in Ezekiel's vision and [illegible] in the Old Testament. In Christian iconography the Trinity consists of three human persons [illegible] depicted as a tricephalus [illegible] when the [illegible] represented as [illegible]. Our mandala seems to be complementary to the Christian totality.

742 One [illegible] fact deserves notice: the two [illegible] faces, though [illegible] are not reflections of the two upper ones but are [illegible] representing a lower as opposed to an upper world. Moreover [illegible] the two upper faces [illegible] the other [illegible] with pointed ears [illegible] when the water flows [illegible] from above [illegible] thus forming a potential. The water [illegible] not only above the earthly [illegible] but also [illegible] so that [illegible] characterized as the source of life. Since the three-dimensional [illegible] body [illegible] the seat of life and vitality, this is compensated by placing the source in the fourth dimension. It flows from an [illegible] centre. The fourth dimension is therefore [illegible] quaternity [illegible] symmetrical [illegible]

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¹ In this connection I should like to draw attention to [illegible] "Night" [illegible] There [illegible] picture [illegible] shows [illegible] figures [illegible] The painting is supposed to be derived from a dream.

is true, it is always [illegible] a [illegible] that [illegible] both [illegible] and to the [illegible] of the unconscious.

743 The [illegible] background [illegible] in the [illegible] appearance [illegible] eyes [illegible] distinct among human faces, lacking any definite expression [illegible] to find a way [illegible] makes the [illegible] When there are [illegible] Nevertheless the [illegible] the [illegible] In such cases [illegible] are [illegible] possible [illegible] very simple explanation [illegible] from the [illegible] point of view [illegible] We [illegible] that [illegible] are important factors in a [illegible] process. But I must emphasize that nothing [illegible] been proved.

744 Since psychology touches [illegible] on the [illegible] cannot be satisfied with [illegible] because [illegible] about its general behaviour. Instead it has to turn its

attention to the rules and exceptions [illegible] are dictated by statistics. [illegible] just [illegible] that [illegible] the average [illegible] does [illegible] count [illegible] the procedure. [illegible] experience [illegible] experience has not [illegible] the [illegible] that [illegible] at least [illegible] reality where the [illegible] place [illegible] is anathema to the [illegible] fact that [illegible] exceptions [illegible] Moreover, in actual reality the exceptions are almost [illegible] than the rule.

745 It is quite [illegible] drawn as [illegible] nature of [illegible] its appearing [illegible] sky. The sky [illegible] we see [illegible] the world [illegible] a strange [illegible] supernatural beings as well as dark clouds or [illegible]. The background [illegible] in striking contrast to the exclusively [illegible] the previous picture. Fire [illegible] passion and emotion, whereas water with its coolness and substantiality represents the passive object, detached [illegible] aqua [illegible] and the [illegible]* that puts out the fire like the [illegible].

746 As the old masters say: "Our water is fire," [illegible] which [illegible] as soon as we think [illegible] as also does [illegible] image. [illegible] characteristic [illegible] reality we can [illegible]. In the same way a [illegible] dimension [illegible] regarded [illegible] as a [illegible] an intellectual [illegible] or a revelation [illegible] understanding, for we have [illegible] of it.

747 The [illegible] arrangement [illegible] the [illegible] suggests that the [illegible] have [illegible]

PLATE IV: *Painting by Yves Tanguy*

748 Tanguy's [illegible] by [illegible] the great [illegible]

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* The refreshing [illegible] heat of [illegible]

what the picture [illegible] As a contemporary painting [illegible] rather [illegible] picture [illegible] a new meaning and form and to replace [illegible] strange and disconcerting. I have [illegible] as many of his pictures as possible in this way [illegible] a kind of Rorschach test. Most of them [illegible] the black and white [illegible] abstract [illegible] to be a plane surface [illegible] by the fact that [illegible] causes the eye [illegible] It can be seen that [illegible] The [illegible] this varies [illegible] it was a sea [illegible] others a sea of fog at [illegible] time [illegible] like [illegible] Neptune [illegible] at night [illegible] the [illegible] of New York. The strange [illegible] over the city [illegible] puzzled. Some interpreted it as [illegible] The [illegible] was taken [illegible] or else [illegible] as the [illegible] of a great [illegible] The four [illegible] were [illegible] as sea animals [illegible] as devils. [illegible] green [illegible] with the [illegible] was interpreted as [illegible] smoke, a water [illegible] etc. I must [illegible] that for me the [illegible] at night [illegible] from a considerable height as from an aeroplane, was the most convincing. The [illegible] have been a [illegible] and would [illegible] for such impressions.

749 The [illegible] which [illegible] spot of the same [illegible] green flame [illegible] clearly visible spot [illegible] seen further [illegible] above the city [illegible] greenish spot [illegible] of the flame. The [illegible] second [illegible] towards the centre of [illegible]

[illegible] object [illegible] that suggests rotation. It is inter-esting to note that the [illegible] spot at the top of the [illegible] connected [illegible] concentric circles [illegible] cannot be seen [illegible] the [illegible] because it is too dark [illegible] appear [illegible] surrounding [illegible] can be [illegible] to the [illegible] were [illegible] with a prominent instrument [illegible] doubt about [illegible] nature which is [illegible]

750 These details seem to be a matter of pure chance [illegible] the impres-sion [illegible] picture. [illegible] that are [illegible] aspect [illegible] a comparative [illegible] As it [illegible] and an [illegible] for [illegible] appear in the night sky [illegible] with a [illegible] and a [illegible] the [illegible] with [illegible] in and [illegible] the [illegible] of the [illegible] as we [illegible] now say from a [illegible] and [illegible] have [illegible] that it has [illegible] is [illegible] the [illegible] however [illegible] afterwards [illegible] was [illegible] have any thing [illegible] the pic-[illegible] sky. So much [illegible] in this picture remains [illegible] shapes, which [illegible] with the [illegible] a [illegible] the [illegible] different [illegible] distinguished from the [illegible] though [illegible] it throws a shadow.

[illegible] The [illegible] of the picture would be [illegible] in [illegible] which [illegible] examination the [illegible] and [illegible] as [illegible] the [illegible] from the [illegible] with the [illegible] hence the [illegible]

[illegible] The [illegible] together form an [illegible] the [illegible] aspect. The [illegible] Barbelo [illegible] the [illegible] the [illegible] representing [illegible] God [illegible] he is the [illegible] of the [illegible] and [illegible] of Man and anthropos [illegible] the [illegible] man and at the same time the [illegible] god and [illegible] of the empirical man. Thus we arrive at an apparently [illegible] is taking place [illegible]

752 The [illegible] axis [illegible] by the [illegible] with a [illegible] at the [illegible] ture was [illegible] was [illegible] the sky and the [illegible] as the [illegible] of a different order [illegible] on the [illegible] is a [illegible] with the [illegible] succeeded in expressing the [illegible] desperate [illegible] this kind of [illegible] the [illegible] recorded and [illegible]

753 The psychological [illegible] is very like that of the Rorschach test, where a [illegible] the [illegible] powers of the [illegible] and brings [illegible] senses [illegible] and increases the latter's effect [illegible] was observed very clearly [illegible] the [illegible] tests. [illegible] lated stimulus [illegible] embarrasses the subject because it may have more than one

analysis. He does not quite know what to answer, and thus [illegible] the large number of [illegible] ous contents.

754 The [illegible] interest [illegible] has the same [illegible] We can [illegible] [illegible] the [illegible] [illegible] and the Romantic [illegible] [illegible] How [illegible] What [illegible] [illegible] The poets [illegible] [illegible] of exclusiveness. [illegible] learn [illegible] [illegible] [illegible] more than a [illegible] [illegible] [illegible] [illegible] [illegible] own passions [illegible] [illegible]

[illegible] of the creative artist [illegible] [illegible] always [illegible] psyche and there may [illegible] [illegible]

9 In [illegible] All these are [illegible]

word the [illegible] in its attempt to [illegible] the world of sense and [illegible] appearances [illegible] at the [illegible] of chaos [illegible] are to a still greater degree than the psychological tests [illegible] with [illegible] their usual personal aspect and appear as what [illegible] were, namely [illegible] of the [illegible]. [illegible] nature. Persons [illegible] those who react [illegible] are [illegible] with the [illegible]. These are the [illegible] and [illegible] because [illegible] the [illegible] of [illegible] the face of [illegible]. It also seems [illegible] that modern art [illegible] extreme abstractness and [illegible] and meaning [illegible] by [illegible] of the [illegible]. And since [illegible] it is to be expected [illegible] those which are [illegible]. This seems to be the case in the examples we have been discussing. As [illegible] there appear [illegible] ordering [illegible] the [illegible] at the same time [illegible] and painted it in the skies.

[illegible] for that matter [illegible] these [illegible] I was [illegible] I have said about the meaning of [illegible] pictures. [illegible] important thing here. This book [illegible] all the [illegible] attempts at explanation [illegible] and [illegible] pictures, but [illegible] theosophical assertions. Credulity and lack of discrimination, which elsewhere would be vices, here serve the useful purpose of bringing together a collection of heterogeneous speculations on the Ufo problem. Anyone who is interested in the psychology of the rumour will read this book with profit, for it offers a comprehensive survey of the psychic phenomenology of the Ufo.

4. PREVIOUS HISTORY OF THE UFO PHENOMENON

757 Though the Ufos were first publicized only towards the end of the second World War, the phenomenon itself was known long before. It was observed in the first half of this century and was described in earlier centuries and perhaps even in antiquity. In the Ufo literature there are collections of reports from various sources which need critical evaluation. I shall spare myself this task and give the reader only two examples.

PLATE V: *Basel Broadsheet, 1566*

758 This is from a broadsheet written by Samuel Coccius, "student of the Holy Scripture and of the free arts, at Basel in the Fatherland," in August 1566. He reports that on August 7 of that year, at the time of the sunrise, "many large black globes were seen in the air, moving before the sun with great speed, and turning against each other as if fighting. Some of them became red and fiery and afterwards faded and went out."

759 As the illustration shows, this sighting was made in Basel. The dark colour of the Ufos may be due to their having been seen against the light of the rising sun. Some of them were bright and fiery. Their speed and irregular motion are typical Ufo features.

PLATE VI: *Nuremberg Broadsheet, 1561*

760 This broadsheet relates the story of a "very frightful spectacle" seen by "numerous men and women" at sunrise on April 14, 1561. They saw "globes" of a blood red, bluish, or black colour, or "plates" in large numbers near the sun, some three in a row, now and then four in a square, also some standing alone. And amongst these globes some blood-coloured crosses

were seen. Moreover, there were two great tubes, three in the [illegible] in which [illegible] four and more globes were to be seen. [illegible] began [illegible] one another. [illegible] about an hour. [illegible] as one sees [illegible] to the earth as if everything were on fire [illegible] producing a lot of steam. Then [illegible] was a long object shaped like a great black spear. Naturally this spectacle was interpreted as a divine warning.

781 This report, as the reader will have noticed, contains certain details [illegible] known to us. Above all the tubes, which are [illegible] in the Ufo reports. These [illegible] are the motherships which are said to carry the [illegible]. The picture shows them [illegible] or taking them on board. [illegible] important thing lacking in the modern Ufo reports are the [illegible] crosses [illegible] in the form of a cross [illegible]. There also [illegible] of the [illegible] three and four. [illegible] of the sixteenth century as the [illegible]. The tubes are cannons and the globes [illegible] and [illegible] according to [illegible] the globes is an [illegible]. The great black spear as well as the [illegible] seem to represent the masculine element, especially in its penetrating capacity. Similar things are reported in the Ufo literature.

782 The [illegible] on the cross [illegible] striking. The [illegible] an interesting [illegible] cross can hardly be considered here, since we are dealing with a natural phenomenon: a swarm of round [illegible] showing [illegible] opposite [illegible] and re[illegible] It [illegible] organ [illegible] of a swarm of [illegible] with the sun [illegible] the quaternity [illegible]. Here the cross signifies a union of opposites, vertical and horizontal [illegible] cross [illegible] as a [illegible] is also a [illegible] for [illegible]. Where the globes are [illegible] together to [illegible] they have given rise to the [illegible] marriage quaternio which I have discussed in my "Psychology of the Transference." It forms the model for the primitive cross

cousin marriage, but is also an individuation symbol, the union of the "four."

783 Clouds of smoke rise up from the place where the cannon balls have fallen, reminding us of Tanguy's picture. The moment of sunrise, the *Aurora consurgens* (Aquinas, Boehme), suggests the revelation of the light. Both reports have clear analogies not only with one another but also with the modern saucer stories and with the individual products of the unconscious today.

PLATE VII *The Spiritual Pilgrim Discovering Another World*

784 This seventeenth-century woodcut, possibly representing a Rosicrucian illumination, comes from a source unknown to me.[1] On the right it shows the familiar world. The pilgrim who is evidently on a *pèlerinage de l'âme* has broken through the star-strewn rim of his world and beholds another, supernatural universe filled with what look like layers of cloud or mountain ranges. In it appear the wheels of Ezekiel and disks or rainbowlike figures obviously representing the "heavenly spheres." In these symbols we have a prototype of the UFO vision which is vouchsafed to the illuminati. They cannot be heavenly bodies belonging to our empirical world, but are projected, or rather, from the inner four-dimensional world. This is even more evident in the next picture.

PLATE VIII *The Quickening of the Child in the Womb*

785 This picture comes from the Rupertsberg Codex *Scivias*, written by Hildegard of Bingen (12th cent.). It shows the quickening or animation of the child in the body of the mother. From a higher world an influx enters the foetus. This upper world has a remarkable quadratic form divided into three so as to correspond with the Trinity, but unlike the latter, which is supposed to consist of three equal parts, the middle section is different from the other two. It contains round objects, whereas

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[1] It was kindly placed at my disposal by Dr. van Houten, Bergen, Netherlands. Later information suggests that it is a late 19th-cent. imitation.—EDITORS.

[illegible]

[illegible]

[illegible]

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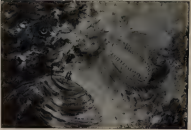
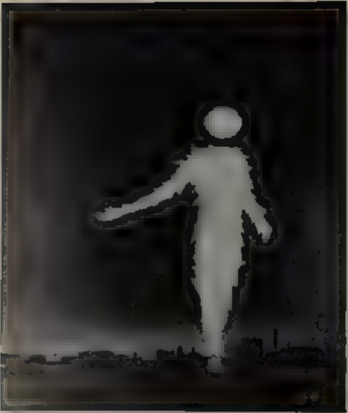
[1] Macrobius, *In somnium Scipionis*, I. 14, 19.

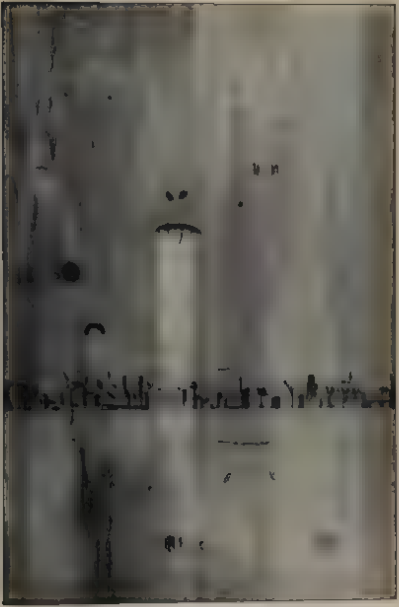


A Life's Span

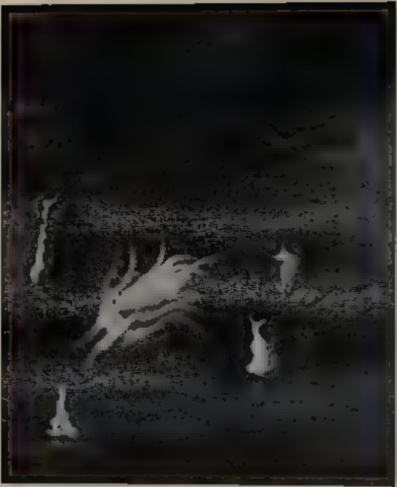
Painting by a patient.



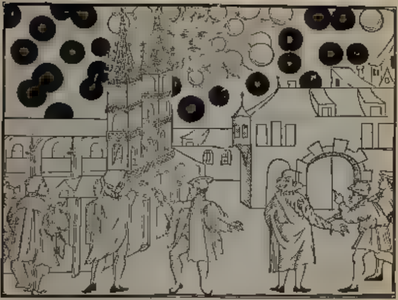
E. Jakoby: *The Fire Sower*



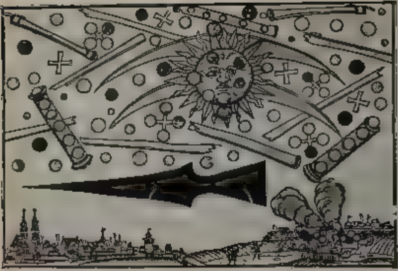
P. Birkhäuser: *The Fourth Dimension*



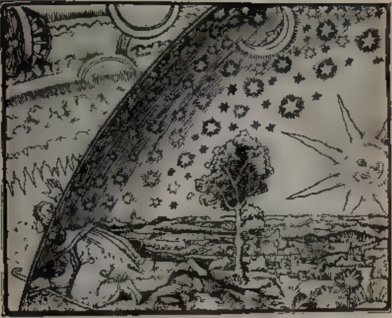
Yves Tanguy Painting 1927



Basel Broadsheet 1566

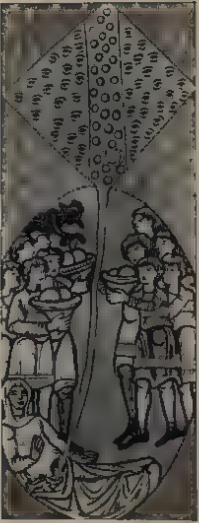


Nuremberg Broadsheet, 1561



"The Spiritual Pilgrim Discovering Another World"

Woodcut, 16th Century



"The Quickening of the Child in the Womb"

From the Scivias of Hildegard von Bingen, in a ms. of the 12th century masculine. The square as a symbol of the spiritual world is certainly [illegible], but becomes more intelligible when we take the Logos's sex into account. This remarkable symbolism is reflected in the squaring of the circle and [illegible] [illegible] ateness in alchemy is an important feature of the unitary substance, the [illegible] [illegible] [illegible], which possesses along with spirituality [illegible]. It is as [illegible] a metal as a [illegible] [illegible] in Christ [illegible] the Holy Ghost as the third Person of the Trinity does remain a prerogative of the incarnate God, but may descend also upon sinful man. [illegible] were [illegible] experience [illegible] they were [illegible] present in the [illegible] the unconscious [illegible] by the [illegible] Mercurius [illegible] analogy. This reached [illegible] in the next century but had been clearly anticipated in the writings of Zosimos of Panopolis in the third century A.D. We must [illegible] however that there can hardly be any [illegible] connection between the two. It is more a [illegible] of the activated archetype of the Primordial Man or Anthropos.

768 Especially characteristic of alchemy is the fundamental structure of the Holy Ghost [illegible] consists of [illegible] [illegible] and fire, has three parts and is a square. This motif is known under the name of the Axiom of Maria [illegible] Alexandria in the third century and played a great role in classical alchemy.

769 The two human groups in the picture typify the fates that precede [illegible] the awakening of the son. [illegible] as [illegible] [illegible] [illegible] [illegible] [illegible][3] [illegible] [illegible]. The people [illegible] early [illegible] perhaps [illegible] that the eyes and [illegible] are [illegible] with the [illegible] only [illegible] ated [illegible]

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[3] [illegible]

from the sta[illegible] the back[illegible]. It confirms that the [illegible] are souls.

Summary

770 From the dream [illegible] [illegible] the [illegible] Soviet [illegible] [illegible] duce a purely subjective phantasm.

771 [illegible] Soviet [illegible] [illegible] history of [illegible] [illegible] appears

we have a variant of the archetype of the self. It takes the traditional form of an apparition in the heavens whose nature is in several cases marked by [illegible], e.g., fire and water, corresponding to the star of David ✡, which consists of [illegible] and [illegible] water. [illegible] symbol [illegible] as the natural division [illegible] heaven and earth and [illegible] a spatial conception [illegible]. As a modern development of this we should [illegible] the fourth dimension in Pictures II and III.

772 The *masculine-feminine antithesis* appears in the same way, [illegible] form [illegible]. This may be seen as a symbol. The Chinese symbol of the [illegible] being [illegible] consists of Yang, [illegible] side of the mountain, masculine, and Yin, dark, moist, cool [illegible] side of the mountain, feminine. [illegible] The Christian equivalent can be found in the [illegible] of Father and Son and [illegible] not to mention [illegible] and primitive religions, the [illegible] of the Gnostics and the Mercurius hermaphroditus of alchemy.

773 The [illegible] between *Above* and *Below*, as in Picture I, where it seems to have been [illegible] into the fourth dimension. In the other examples it [illegible] what happens in the heavens [illegible] on earth.

774 The [illegible] unity and quaternity [illegible] were [illegible] for the one continuum, as for example [illegible] of which quaternity is the unfolding [illegible]. The one universe [illegible] Being [illegible] because it is not differentiated from anything [illegible] with anything [illegible] feeling that it [illegible] and can therefore be known. This is not a metaphysical argument but simply a [illegible] for describing the process by which an [illegible] becomes conscious. So long as a thing is in the unconscious it has no recognizable qualities and is consequently merged with the universal unknown, with the unconscious All and Nothing, with what the Gnostics called a "non-existent all-being." But as soon as the unconscious content enters the sphere of consciousness it has already split into the

[illegible] that is to say it can be [illegible] experienced only by means of the four functions of [illegible] consciousness. It is per[illegible] as something that exists [illegible] it is [illegible] as this and [illegible] from [illegible] it is [illegible] as pleasant or unpleasant [illegible] and finally [illegible] where it came from and where it is going. This [illegible] be perceived by the senses or thought by the [illegible] the object's extension in time and what happens to it is the proper concern of intuition.

775 [illegible] as the same sort of [illegible] as the di[illegible] of the [illegible] quarters or of the year into four seasons. [illegible] the [illegible] of a whole [illegible] are [illegible] aspects. [illegible] we [illegible] are [illegible] the [illegible] I had [illegible] may [illegible] was always [illegible] I had [illegible] that [illegible] the [illegible] from [illegible] with French and Anglo-Saxon [illegible] from a [illegible] is the [illegible] which [illegible] of the personality. [illegible] there is [illegible] on the conscious side.

776 The [illegible] the contrast between an [illegible] of the [illegible] This is the [illegible] which is [illegible] and [illegible] be taken as fundamental [illegible] the dreams [illegible] as well as [illegible] and [illegible] we take this [illegible] account [illegible] like a message [illegible] consciousness which except for [illegible] is aware [illegible] by an [illegible] order of being a dimension of [illegible] for the only state

[illegible] we can always make [illegible] other order refer to the psychic [illegible] on the [illegible] manifestations [illegible] and [illegible] Now if we [illegible] numbers as [illegible] and not merely [illegible] then [illegible] of their [illegible] as archetypal as they [illegible] in the sense that they are [illegible] and thus [illegible] physical world and the [illegible] world as it [illegible] are [illegible] we are [illegible]

[illegible] Number eternally reigns.

778 [illegible] and [illegible] Number

[illegible]

779 [illegible]

780 [illegible]

[illegible] and most [illegible]

[illegible] have been scientifically investigated by Rhine. [illegible] for every physical event would involve a psychic one and vice versa. Such reflections are not idle speculations; they are forced on us in any serious psychological investigation of the Ufo phenomenon, as the next chapter will show.

5 UFOS CONSIDERED IN A NON-PSYCHOLOGICAL LIGHT

[illegible] As I [illegible] it was the purpose of this essay to [illegible] There [illegible] explanation and let it rest at that.

[illegible] [illegible] there are good reasons [illegible] Ruppelt and Keyhoe [illegible] Professor Menzel [illegible] mythological projections.

[illegible] Here I [illegible] even if [illegible] UFOs are physical [illegible]

[illegible]

784 [illegible]

[illegible] and its [illegible] powers. Thanks to its numinosity the pro[illegible] has a highly suggestive effect and grows into a saviour-myth whose basic features have been repeated countless times.

7[illegible] [illegible] the [illegible] of the latent psychic con[illegible] [illegible] we know [illegible] about them [illegible] they possess a surface which [illegible] [illegible] We do not know either whether they are [illegible] a species of [illegible] creature which has [illegible] [illegible] likely that they are [illegible] since their behaviour [illegible] could be [illegible] in physical terms. Their movements [illegible] aggressive [illegible] [illegible] a [illegible] [illegible] from zero [illegible] several thousand [illegible] per hour. The [illegible] spaces and [illegible] [illegible] survive [illegible] gravitation.

[illegible] In [illegible] where [illegible] Unfortunately we [illegible] there are also cases where the [illegible] [illegible] [illegible] they are [illegible] that they [illegible]

[illegible] If these things are [illegible] it seems possible to [illegible] we are left [illegible] only two [illegible] on the one hand [illegible] on the other [illegible] a projection. [illegible] phenomenon [illegible] complicated situation [illegible] a few

[illegible]

788 [illegible] ther in this direction.

789 [illegible]

figurative sense because their earthly existence is threatened, unconscious contents have projected themselves on to inexplicable heavenly phenomena and given them a significance they in no way deserve. Since they seem to have appeared more frequently after the second World War than before, it may be that they are synchronistic phenomena or meaningful coincidences. The psychic situation of mankind and the UFO phenomenon as a physical reality bear no recognizable causal relationship to one another, but they seem to coincide in a meaningful manner. The meaningful connection is the product on the one hand of projection and on the other of round and cylindrical forms which embody the projected meaning and have always symbolized the union of opposites.

780 Another equally whimsical coincidence is the choice of the national emblems of the U.S.S.R. and the U.S.A., respectively a red and a white five-pointed star. For a thousand years red was regarded as the masculine and white as the feminine colour. The alchemists spoke of the *servus rubeus*, red slave, and the *femina candida*, white woman; their copulation produced the supreme union of opposites. When one speaks of Russia, one immediately thinks of "Little Father Czar" and "Little Father Stalin." One also remembers all the talk about America being a matriarchy because the bulk of American capital is in the hands of women, not to mention Keyserling's [illegible] of the nation. All this is clear: these parallels have nothing to do with the choice of symbols, at any rate not as a conscious causality. Curiously enough, one must say, red and white are complementary colours. This throws an amusing light on Soviet Russia as the militant or unrequited lover of the *femina candida*, the White House, even if there is nothing more to it than that.

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[1] See infra, par. 951.

790 I had [illegible] my manuscript when a little book fell into my hands which I [illegible] *The Secret of the Saucers*, by Orfeo M. Angelucci. The [illegible] Lockheed Aircraft Corporation [illegible] Burbank, California. He seems to [illegible] kind of [illegible] but appears to have a knowledge of science that exceeds what [illegible] of a person in his circumstances. [illegible] He [illegible] possessing the [illegible] why I mention his book.

791 His career as a prophet began with the sighting of a [illegible] The Nature of Infinite Entities [illegible] which he subsequently published at his own expense. He [illegible] On May [illegible] that gave him his calling. [illegible] He was working [illegible] as he was [illegible] he saw a [illegible] which no one else seemed to see [illegible] the road [illegible] about the [illegible] speed [illegible] angle of 30 to 40 degrees and disappeared towards the west. [illegible]

[illegible]

[illegible] brothers."

793 The author was also informed that the Ufos were remote-controlled by a mother-ship. These space-people had long been in readiness with such vessels. As ethereal creatures they needed them only in order to manifest themselves materially to man. The Ufos could travel approximately with the speed of light. The Speed of Light is the Speed of [illegible] [illegible] as [illegible]. The heavenly visitors were [illegible] and [illegible] with the best intentions. Cosmic law forbade them to intervene on earth. The earth was at present threatened by greater dangers than was realized.

794 After these revelations Angelucci felt exalted and strengthened. It was as though momentarily I had transcended mortality and was somehow [illegible] above [illegible]. When the vision faded, it seemed to him that the everyday world had [illegible] and become an [illegible].

795 On July 23, 1952, he felt unwell and stayed home from work. In the evening he took a walk and on his way back [illegible] similar sensations to those he had felt on May 24. Connected with them was [illegible] of consciousness. I noted on that other occasion the awareness of an *abaissement du niveau mental* as a very important precondition for the occurrence of such phenomena. Suddenly he saw a [illegible] on the ground before him, like an igloo or a huge misty soap-bubble. [illegible] increased in size, and he saw [illegible] like a door was leading into a brightly lit interior. He stepped inside and found himself in a vaulted room about eighteen feet in diameter. The walls were made of some ethereal mother-of-pearl stuff."

796 Facing him was a comfortable reclining chair consisting of the same strange, shimmering substance. Otherwise the room was empty and silent. He sat down and had the feeling that he was suspended in air. It was as if the chair moulded itself to the shape of his body of its own accord. The door had vanished as if there had never been a door there at all. Then he heard a kind of humming, a rhythmical sound like a [illegible], which plunged him into a kind of semi-dream state. The room grew dark and a light shone from the walls. Then it grew light again. He found on the floor a piece of metal like a coin. When he took it in his hand it seemed to diminish in size. He and the [illegible]

that the [illegible] was carrying him away [illegible] wide open [illegible] feet in diameter [illegible] he saw a planet, the earth, from a [illegible] as [illegible] he [illegible] He wept with emotion and the voice said [illegible] for [illegible] is a [illegible] the planets [illegible] rise from [illegible] he saw a [illegible] feet long [illegible] visions of [illegible] were informed that every being on earth was [illegible] All these entities were [illegible] on the good side [illegible] the bad. We [illegible] weakness [illegible] the [illegible] be [illegible] this [illegible] were [illegible] method of telepathic contact.”

797 On the [illegible] there are two [illegible] concerning the [illegible] had not kept [illegible] planets were trying to [illegible] the earth, [illegible] understanding of [illegible] present [illegible] about Jesus Christ. [illegible] was [illegible] the son of God. [illegible] the Lord of the Flame, an infinite entity of the Sun, and not of earthly origin. As the Sun spirit [illegible] and the world spirit. In this [illegible] teachers.”

798 Everyone on earth has a spiritual, unknown self which transcends the material world and consciousness and dwells eternally outside of the Time dimension in spiritual perfection within the unity of the oversoul. The sole purpose of human existence on earth is to attain reunion with the immortal consciousness. Under the searching eye of this great compassionate consciousness, Orfeo felt like a crawling worm, unclean, filled with error and sin. He wept, and to the accompaniment of appropriate music the voice spoke and said: 'Beloved friend of Earth, we baptize you now in the true light of the worlds eternal.' A white flash of lightning blazed forth; his life lay clear before his eyes, and the remembrance of all his previous existences came back to him. He understood the mystery of life. He thought he was going to die, for he knew that at this moment he was wafted into eternity, into a timeless sea of bliss."

799 After this illuminative experience he came to himself again. Accompanied by the old gravity, ethereal music, he was borne back to earth. As he left the ship it suddenly vanished without trace. Afterwards, on going to bed, he noticed a burning sensation on the left side of his chest. There he found a stigma the size of a twenty-five-cent piece, an inflamed circle with a dot in the middle. He interpreted this as the symbol of the hydrogen atom."

800 His career as an evangelist dates from this experience. He became a witness not only of the word but of the UFO, and was exposed to the mockery and disbelief that are the lot of the martyr. On the night of August 2 of the same year he saw, with eight other witnesses, an ordinary UFO in the sky which disappeared after a short time. He betook himself to the lonely spot he had previously visited, but though he could not find the UFO he met a figure who called out to him: "Greetings, Orfeo!" It was the same being he had seen on the earlier visit, who wished to be called by the name of "Neptune." He was a tall, handsome man with unusually large and expressive eyes. The edges of the figure rippled like water. [illegible] Neptune gave him more information concerning the earth, the reasons for its failure [illegible], and its coming redemption. Then he vanished.

807 At the beginning of September 1953 he fell into a somnambulistic state which lasted about a week. When he returned to his normal consciousness he remembered everything he had experienced during his absence. He had been on a small planetoid where Neptune dwelt with his companion Lyra, or rather he had been in heaven as Orfeo, magnificent, with countless flowers, delightful odours, colours, nectar and ambrosia, noble ethereal beings and of course almost incessant music. There he discovered that his heavenly friend was not called Neptune but Orion, and that "Neptune" had been his own name while he was still dwelling in this heavenly world. Lyra showed him particular marks of attention, to which he, the re-remembered Neptune, in accordance with his earthly nature, responded with erotic feelings, much to the horror of the celestial company. When he had rehabilitated himself with some effort from this all too human reaction, a *noce céleste* was celebrated, a mystic union analogous to the *coniunctio fratris et sororis* in alchemy.

808 With this climax I will end the account of this *pèlerinage de l'âme*. Without having the faintest inkling of psychology, Angelucci has described in the greatest detail the mystic experience associated with a Ufo vision. A detailed commentary by me is hardly necessary. The story is so naïve and so clear that a reader interested in psychology can see at once how far it confirms my previous conclusions. It can even be regarded as a unique document that sheds a great deal of light on the genesis and assimilation of Ufo mythology. That is why I have let Angelucci have his say.

809 The psychological experience that is associated with the Ufo consists in the vision of the rotundum, the symbol of wholeness and the archetype that expresses itself in mandala form. Mandalas, as we know, usually appear in situations of psychic confusion and perplexity. The archetype thereby constellated represents a pattern of order which, like a psychological "viewfinder" marked with a cross or a circle divided into four, is superimposed on the psychic chaos so that each content falls into place and the weltering confusion is held together by the protective circle. The Eastern mandalas, as in Mahayana Buddhism, accordingly represent the cosmic, temporal, and psychological

order. At the same time they are *yantras*, instruments with whose help order is brought into being.[1]

804 As our time is characterized by fragmentation, confusion, and perplexity, this situation is also expressed in the psychology of the individual, appearing in spontaneous fantasy images, dreams and the products of active imagination. I have observed these phenomena in my patients for forty years and have come to the conclusion that they are compensatory images of order, or rather that they gain in importance to the degree that the importance of the ego is lost. A state of disorientation is particularly apt to depotentiate the ego.

805 Psychologically, the rotundum or mandala is a symbol of the self. The self is the archetype of order par excellence. The structure of the mandala is arithmetical, for whole numbers are likewise archetypes of order. This is true particularly of the quaternity (the Pythagorean tetraktys). Since a state of confusion is generally the result of a psychic conflict, we find in practice that the dyad, the conflicted two, is also associated with the [illegible]. This appears in Angelucci's vision of the synthesis of opposites.

806 Its central position gives the symbol a high feeling-value, expressed for instance in Angelucci's stigmatization. The symbols of the self coincide with the God-images, as for instance the *coincidentia oppositorum* of Cusanus with the [illegible] of God as a circle whose centre is everywhere and the circumference nowhere, with Angelucci's sign of the hydrogen atom. He was marked not by the Christian stigmata but by the symbol of the self, of absolute wholeness, or in religious language, God. These psychological connections give rise to the alchemical equation between Christ and the *lapis Philosophorum*.

807 The centre is frequently symbolized by an eye: the ever-open eye of the fish in alchemy, or the unsleeping God's eye of omniscience, or the all-seeing sun. The same symbols are experienced today not as external [illegible] phenomena but as a psychic revelation. I would like to mention as an example the case of a woman who wrote down her experience in verse form (it had no connection with Ufos):

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[1] For the [illegible] formations see K. W. Bash, H. Ahlenstiel, and R. Kaufmann, "Ueber [illegible] und ein lineares Yantra."

Vision

Light strikes the pebbled bottom
Of a deep blue pool.
Through swaying grass
A jewel flickers, gleams and turns,
Demands attention as I pass.
A staring fish-eye's glance
Attracts my mind and heart—
The fish, invisible as glass.

A shimmering silver moon.
The fish assuming shape and form,
Evolves a whirling, swirling dance.
Intensity of light increasing,
The disk becomes a [illegible] golden sun
Compelling deeper contemplation.

808 The water is the depths of the [illegible] into which a ray from the light [illegible] has penetrated. A [illegible] disk, a fish's eye, swims down [illegible] darkness [illegible] of flying in the heavens, and from it arises [illegible] sun and light [illegible] an ever-open eye which reflects the eye of the [illegible] the same [illegible] something more [illegible] expresses the [illegible]eness of the self and cannot be [illegible] the [illegible] of Christ, who [illegible] eye [illegible] God. In [illegible] and [illegible] appear the [illegible] and [illegible] as can still be seen today in many churches.

809 The [illegible] the old rule and appears in the sky. Orfeo's fantasies are played [illegible] and his cosmic friends bear [illegible] If they are not [illegible] gods and heroes, they are at least angels. [illegible] certainly lives up to his name, for [illegible] as his [illegible] Bor[illegible] as in his [illegible] a descendant of the Borgias of unhappy memory, so he [illegible] an earthly copy of the [illegible] a messenger bringing [illegible] tidings of [illegible] style [illegible] a new Orpheus [illegible] the mystery of [illegible] are lacking. If the name is a [illegible] we can

[illegible] *been to* [illegible]. But the appearance of [illegible] birth certificate the [illegible] becomes more [illegible]. Today we can no longer [illegible] a mirage [illegible] a comparison at which [illegible] we should have to attribute a corresponding [illegible]. Much as we would like to [illegible] him, with all [illegible] must [illegible] at work. What appears [illegible] from the conscious standpoint can [illegible] the [illegible] *[illegible]*. Be that as it may, [illegible] book [illegible] which for that very reason reveals all the more clearly the [illegible] and [illegible] comes [illegible] a [illegible] process the central [illegible] an [illegible] breaks out [illegible] primitive mentality has taken [illegible] as a concrete [illegible].

810 This epilogue was already in the press when I received word of Fred [illegible] book *The Black* [illegible]. The author is a [illegible] and I was already acquainted with [illegible] impressive volumes *The Nature of the* [illegible] *and* [illegible]. [illegible] the latest [illegible] and [illegible] imaginative [illegible]. The fact that such an [illegible] story aroused my curiosity, and I read the book at once [illegible] his [illegible] warns against [illegible] with his own [illegible] Nevertheless [illegible] Professor [illegible] responsible for the [illegible] him to tackle the Ufo problem.

811 [illegible] at the Mount Palomar Observatory, while looking for [illegible] a dark [illegible] a dense field of stars [illegible] a dark [illegible] gas which [illegible] solar system. At the same time, in England, [illegible] disturbances are detected

in the orbits of Jupiter and Saturn. The cause of this is calculated by a Cambridge mathematician, and the perturbation is shown to be a gaseous mass which, from its position, is located exactly at the spot where the Americans discovered the black cloud. This gaseous nebula, whose diameter is approximately equal to the distance of the sun from the earth, consists of hydrogen of relatively high density and is moving straight towards the earth at forty miles a second. It will reach the earth in about eighteen months. As the black cloud gets nearer it causes first of all a terrific heat that kills off a large part of the life on earth. This is followed by a total extinction of light and a more than Egyptian darkness lasting for about a month, a darkness like that described in the "Aurora consurgens," a treatise ascribed to St. Thomas Aquinas: "Beholding from afar I saw a great cloud looking black over all the earth, which had absorbed the earth and covered my soul."[3]

817 When the light reappears again there follows a period of terrific cold, which causes another appalling catastrophe. Meanwhile the scientists in the research post set up by the British government in their experimental location were, thanks to the security measures they have taken, to survive the catastrophes. By observing certain remarkable ionization phenomena in the atmosphere they come to the conclusion that these are intentionally produced, and that in consequence there must be an intelligent agent in the black cloud. By means of radio they succeed in entering into communication with it and receive answers. They learn that the cloud is [illegible] years old and is at present engaged in regenerating itself. It has taken up its position near the sun in order to recharge itself with energy. In fact, it is feeding on the sun. The scientists discover that the cloud must [illegible] radioactive substances, as these are harmful to it. This fact is also discovered by the American observers, and a [illegible] bombardment of the cloud is tried out with H-bombs, with the [illegible] of killing it. The cloud meanwhile has settled in a disk [illegible] the earth every six months with eclipses of several weeks' duration. The English naturally have a lot of questions to ask the cloud, including the metaphysical question concern-

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[3] Von Franz, ed., Aurora consurgens, with a commentary.

[illegible] a greater [illegible] and even [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] A [illegible] [illegible] [illegible] [illegible] [illegible] of a [illegible] [illegible] [illegible] [illegible] [illegible] any [illegible] [illegible] [illegible] [illegible] now offers him [illegible] [illegible] on the [illegible] prepared by the [illegible] that [illegible] take place very [illegible] [illegible] [illegible] [illegible] [illegible] just the [illegible] [illegible] [illegible] [illegible] [illegible] except [illegible]

823 [illegible] has been taken up the [illegible] [illegible] [illegible] the earth and [illegible] a world-wide [illegible] [illegible] [illegible] [illegible] the [illegible] are [illegible] a few [illegible] [illegible] [illegible] the appearance of [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] The [illegible] [illegible] of the [illegible] possesses a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] are [illegible] [illegible] with [illegible] [illegible] charged itself with solar energy

824 [illegible] [illegible] [illegible] as the [illegible] [illegible] [illegible] the power [illegible] when the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] another [illegible] [illegible] [illegible] and [illegible] which can assume threaten

[illegible] as in the [illegible] of a psychosis. The aspect [illegible] with [illegible] is depicted by Hoyle as the [illegible] between the possible content of the [illegible] and the consciousness [illegible] the [illegible] is [illegible] by the [illegible] who [illegible] as a [illegible] is [illegible] unconsciousness [illegible] and [illegible] because it perceives [illegible] projected [illegible] itself and [illegible] the same [illegible] as the [illegible] person [illegible] understands the event as a [illegible] happening and not as a [illegible]. The result is that the external world [illegible] only [illegible] in so far as the patient [illegible]. The author [illegible] with psychosis [illegible] of the professor [illegible] person who [illegible] take [illegible] mere fact that they [illegible] exist [illegible] is a guarantee that such things exist in reality.

815 It is significant that it is the [illegible] of the story, the mathematician, [illegible] whatsoever. [illegible] can [illegible] happening [illegible] what happens to the [illegible] author. In this case it is [illegible] nothing less than [illegible] It is a widespread [illegible] happens [illegible] story everything [illegible] a predominantly [illegible] attitude of consciousness.

816 Presumably not altogether uninfluenced by a hundred or more H-bombs, which could well upset its nervous system with their radioactivity, the black cloud withdraws as suddenly as it came. Nothing whatever has been found out about its origin except that it knows as little about a metaphysical Supreme Being as we do. Nevertheless its intelligence proves extraordinarily high for human beings, so that it comes very near to having a divine or angelic nature. Here the great astrophysicist joins hands with the naïve Angelucci.

817 Understood psychologically, the story is a description of [illegible] contents whose [illegible] nature demonstrates their origin in the unconscious. Whenever a manifestation of this kind occurs there is usually an attempt at integration. This is expressed in the intention of the cloud to remain for some time near the sun in order to feed on its energy. Psychologically it would mean that the unconscious draws strength and life from its contact with the sun. The sun loses no energy, but the earth and its inhabitants [illegible] a great deal. Man must pay the price for this invasion or irruption of the unconscious, as psychic life is threatened with the gravest injury.

818 What then, psychologically speaking, is the meaning of this [illegible]? Obviously the unconscious is as dark as the cosmos, since no *rapprochement* and no dialectical process takes place between their contents. For the individual this means that the cloud deprives him of vital energy, or in other words his consciousness is overpowered by the unconscious. This is equivalent to a general mass psychosis such as we have experienced in National Socialism and are still experiencing in the Communist revolution, where an archaic social order threatens our freedom with tyranny and slavery. Man replies to this catastrophe with his latest weapon. Whether for this reason or from a change of mind, it seems more likely that the [illegible] with the laws of other regions. This means psychologically: the unconscious, after taking a certain amount of energy, sinks back again to its former unconscious state. The final outcome is depressing: human consciousness and life in general suffer an irreparable loss through an [illegible] that lacks all human meaning [illegible].

819 This myth points to something psychic that is not understood by the present. Though the nightmare is over for the sur-

vivors: from now on they live in a devastated world. Consciousness has suffered a loss of its own reality, as though the evil dream had robbed it of something essential and made off with it. The loss consists in missing a unique opportunity, which may never occur again, to come to terms with the contents of the unconscious. Although it was possible to establish an intelligent connection with the cloud, the communication of its contents proved to be unendurable and led to the death of those who submitted to the experiment. Nothing is learnt of the contents from the other side. The encounter with the unconscious ends fruitlessly. Our knowledge is not enriched; on this point we remain where we were before the catastrophe. The only thing is that we are at least half a world poorer. The scientific pioneers, the spokesmen of the *avant-garde*, prove too weak or too immature to receive the message from the unconscious. It remains to be seen whether this melancholy outcome is a prophecy or a subjective confession.

820 If we compare this tale with the naiveties of Angelucci, we get a valuable picture of the difference between the uneducated and the scientifically educated attitude. Both shift the problem on to a concrete plane, the one in order to make us believe in a saving act from heaven, the other in order to transform his secret yet somewhat sinister expectation into an exciting literary case. Both, poles apart though they are, are activated by the same unconscious factor and make use of essentially the same symbolism in order to express the unconscious straits we are in.

Supplement

821 Another recent book, a novel by John Wyndham called *The Midwich Cuckoos* (1957), attributes to a "thing," which is exclusively alluded to, a highly significant character. Of unknown but presumably extraterrestrial origin, this "thing" casts a spell on a small remote English village, causing man and beast to fall into an hypnotic sleep which lasts for twenty-four hours. The zone of sleep describes a circle round the village, and any living being that approaches it instantly falls asleep when the magical line is crossed. After twenty-four hours everybody revives and nothing seems to have happened on the surface.

822 Several weeks later peculiar discoveries are made: first, one

and an [illegible] In [illegible]

823 The [illegible] eyes [illegible] divine [illegible] have been [illegible] take [illegible] always been his final argument.

824 It [illegible] represents an unexpected [illegible] for a wider and higher con-

sciousness superseding a backward and inferior mental state. Nothing is said, however, about a higher level of feeling and morality which would be necessary to compensate and regulate the possibilities of advanced perception and intellect. Characteristically enough, this aspect does not seem to enter the author's field of vision. It is sufficient for him that the children have a definite advantage of some kind over contemporary man. What if the children should symbolize the germ of some higher potentiality transcending the hitherto valid form of man? In that case the story looks very like a time-honoured repetition of the hero's threatened childhood and his early death through treachery. On the other hand there is something definitely suspect about these children: they are not separated individually but live in a permanent state of *participation mystique*, or unconscious identity, that precludes individual differentiation and development. Had they been spared an early extinction, they would have founded an entirely uniform society, the deadly boredom of which would have been the very ideal of a Marxist state. Thus the negative end of the story remains a matter for doubt.

VI

A PSYCHOLOGICAL VIEW OF CONSCIENCE

GOOD AND EVIL IN ANALYTICAL PSYCHOLOGY

INTRODUCTION TO WOLFF'S "STUDIES IN JUNGIAN PSYCHOLOGY"

A PSYCHOLOGICAL VIEW OF CONSCIENCE[1]

825 From the etymological point of view the word "conscience" denotes a special form of "knowledge" or "consciousness."[2] The peculiarity of conscience is that it is a knowledge of, or certainty about, the emotional value of the ideas we have concerning the motives of our actions. According to this definition, conscience is a complex phenomenon consisting on the one hand in an elementary act of the will, or an impulse to act for which no conscious reason can be given, and on the other hand in a judgment grounded on rational feeling. This judgment is a value judgment, and it differs from an intellectual judgment in that, besides having an objective, general, and impartial character, it also reveals the subjective point of reference. A value judgment always implies the subject, presupposing that something is good or beautiful for me. If, on the other hand, I say that it is good or beautiful for certain other people, this is not necessarily a value judgment but may just as well be an intellectual statement of fact. Conscience therefore consists of two layers, the lower of which comprises the underlying psychic event, while the upper layer is a kind of superstructure representing the positive or negative judgment of the subject.

826 [illegible] its complex phenomenology [illegible] covers a very wide field. [illegible] it appears as an [illegible] reflection which [illegible] complexes [illegible] character [illegible] extreme [illegible]. Thus an apparently

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[1] [illegible] Zurich [illegible] —Editors.

[2] [illegible] conscientia (from scire, "to know"), conscius.—Editors.]

[illegible] without [illegible] form.

[illegible] this experience [illegible]

[illegible] in these cases the [illegible] repression [illegible] exerted by a [illegible] the social subjection. [illegible] to accomplish the necessary act of repression we must presuppose that there [illegible] some recognition of the [illegible] consciousness of the content to be repressed [illegible] [illegible] the corresponding [illegible] [illegible]. But it was just this knowledge which [illegible] [illegible] that exact [illegible] [illegible] [illegible] [illegible] trust in this warning. The reason [illegible] this was [illegible] in no way recognized [illegible] [illegible] the [illegible] [illegible] asked [illegible] [illegible] [illegible] repression cannot apply in this case.

Beg What [illegible] was [illegible] [illegible] when it [illegible] complained about as though it were [illegible] and [illegible] as though [illegible] it were [illegible] [illegible] as if [illegible] recognized the necessity of the order and this recognition had [illegible] [illegible] [illegible] but the [illegible] [illegible] [illegible] [illegible] only [illegible] it behind was [illegible] [illegible] [illegible] [illegible] defined it above as a knowledge of the [illegible] a [illegible] simply does not exist in this case. If conscience is a kind of knowledge then it is not the [illegible] [illegible] what is the knowledge [illegible] in [illegible] to all appearances [illegible] a [illegible] nature [illegible] the [illegible] which does not [illegible] even [illegible] and it raises the appropriate [illegible] to be [illegible]. This means that the [illegible] has been [illegible] by an [illegible] which performs the [illegible] [illegible]

Rges It was [illegible] [illegible] Freud [illegible] [illegible] [illegible] [illegible]. The Freudian [illegible] however, a [illegible] and [illegible] part of the [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] stance in the Ten Commandments. The [illegible] is a par[illegible] which [illegible] [illegible] an [illegible]. If it appears [illegible] an [illegible] [illegible] in Freud's writings [illegible] [illegible] experience [illegible] which [illegible] [illegible] number of cases the act of [illegible] takes [illegible] [illegible] [illegible] example, Freud [illegible] the [illegible] of inherited instinctive modes of behaviour [illegible] by us [illegible] types as [illegible] and [illegible] explained [illegible] superego.

851 [illegible] that in itself [illegible] as belonging to the common stock of [illegible] what we call the [illegible] about [illegible] power of the [illegible] case. We [illegible] mention that [illegible] archetypes [illegible] the existence of [illegible] archetypes [illegible] In [illegible] There are, however, grounds [illegible] archetypes. [illegible] as to the [illegible] and [illegible] at [illegible] What [illegible] we could [illegible] a few points [illegible] of the [illegible]

[illegible] ury to our humanity. Man can be transformed into a sick [illegible] animal but not [illegible]

[illegible] [illegible] towards the [illegible] of the psyche [illegible] level. [illegible] psychological terms. We [illegible] we [illegible] the [illegible] we are [illegible] We must [illegible] we are [illegible] [illegible] sciousness contains.

[illegible] [illegible] the [illegible] of the human psyche [illegible] integral part of the psychic structure. [illegible] the same way [illegible] ess.

[illegible] This [illegible] there are just as many, and perhaps even more, examples where the [illegible] 7 : 19)

[illegible]

846 [illegible]

847 [illegible]

of the psyche where moral laws are a late [illegible] of moral behaviour [illegible] In consequence they appear [illegible] [illegible] We have [illegible] [illegible]

858 We [illegible] [illegible]

859 [illegible] [illegible]

[illegible] scientific apparatus and exact methods of measurement a [illegible] are [illegible] [illegible] that the voice of conscience is the voice of God

840 [illegible] with [illegible] can also be false [illegible] In practice it is very difficult [illegible] are the [illegible] false [illegible] possess an [illegible] better or worse [illegible] and [illegible] if the [illegible] God as [illegible] the [illegible] being [illegible] but [illegible] the [illegible] the very [illegible] and very [illegible] God rather than men" (Acts 5 : 29

841 [illegible] going astray [illegible] though [illegible] one [illegible] and [illegible] an [illegible] have [illegible] there are only a few who [illegible] The [illegible] because [illegible] is [illegible] purpose [illegible] true causal

[illegible] pretends to [illegible] emotional [illegible] these are the [illegible] scientific approach.

842 [illegible] agreed on this [illegible] Here [illegible] plexes and moral reactions.

843 [illegible] that consent [illegible]

[illegible]

[illegible] Alternatively we must admit with Faust [illegible] Faust [illegible] as the fate of Faust clearly indicates

445 [illegible]

[illegible] lust for revenge

446 [illegible] the same source [illegible] have [illegible] the

[illegible] power [illegible] in the sense of [illegible] [illegible] that the good behaviour of [illegible] of his own [illegible] and helpless [illegible] the figure [illegible] an [illegible] The [illegible] possesses a [illegible] influence human behaviour.

847 The [illegible] of the [illegible] has been [illegible] [illegible] observation [illegible] [illegible] contain [illegible] We meet these same motifs in the [illegible] [illegible] today. [illegible] have their [illegible] which [illegible] at any time. Because of its instinctual nature the [illegible] and shares their [illegible] [illegible] whether positive or negative.

848 [illegible] we remain within the framework of what can be experienced and known. The [illegible] hypothesis [illegible] no

[illegible] archetype [illegible]

[illegible] the psychoid archetype, that is, [illegible] This may be [illegible] tively frequent.

[illegible] sion on the spot.

851 [illegible] has a [illegible] behave as [illegible]

Eine Selbstschau (1845).

[illegible]

852 [illegible]

843 For this reason I have not been able to [illegible] myself exclusively [illegible] the psych[illegible] nature [illegible] but have had to [illegible] aspect. From this point of view it cannot be presupposed that the act of [illegible] is something that of its own nature can be treated exhaustively by means of a [illegible] psychology. We [illegible] be [illegible] a [illegible] of [illegible]. This view is not a [illegible] it is a primary assertion of the [illegible] phenomenon [illegible] a [illegible] has been accorded a higher authority than the human [illegible]. The [illegible] Socrates was [illegible] a p[illegible] of Socrates [illegible] as [illegible] assumes [illegible] a [illegible] so far as [illegible] and [illegible] are [illegible] and asserts that it is [illegible]. This assertion cannot be [illegible] psychology [illegible] must [illegible] Human knowledge [illegible] We are [illegible] here with [illegible] that can be [illegible] that is [illegible] separates the two.

844 W[illegible] the [illegible] psyche [illegible] type [illegible] but the [illegible] that [illegible] assert [illegible] it [illegible] It is as it [illegible] a [illegible]

845 In [illegible] I [illegible] that [illegible] psych[illegible] [illegible] mores, or suddenly rec[illegible] it. Here [illegible] the [illegible] of

[illegible] a real [illegible] the most part [illegible] of reason and grace.

[illegible]

often and very conveniently by a decision in accordance with custom, i.e., by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. The nature of the solution is in accord with the deepest foundations of the personality as well as with its wholeness; it embraces conscious and unconscious and therefore transcends the ego.

857 The archetypal phenomenon of conscience thus contains, when seen in a psychological light, two different factors: on the one hand a recollection of, and admonition by, the *mores*; on the other, a conflict of duty and its solution through the creation of a third standpoint. The first is the moral, and the second the ethical, aspect of conscience.

GOOD AND EVIL IN ANALYTICAL PSYCHOLOGY[1]

858 I would like to express my warmest thanks to Professor Seifert for all he has said to us concerning the problem of the shadow. I comply with your wish to add a few words. It will be about the [illegible] aspect of good and evil. What the therapist has to deal with [illegible] fact, I must [illegible] that in my experience, [illegible] when discussing the problem of good and evil with philosophers or theologians, I have the impression that they are not talking about the thing itself but [illegible] the terms [illegible] it. We allow ourselves too easily to be deluded by words; we substitute words for the whole of reality. People talk to me about evil or about good and presume that I know what it is. But when anyone speaks of good or evil, [illegible] he [illegible] good and evil, or what he feels as good or evil. [illegible] speaks about it with great assurance, not knowing whether [illegible] what he calls good or evil [illegible] sponds to the facts. Perhaps [illegible] beginning [illegible] there [illegible] facts [illegible]

859 If we wish to come to an understanding about so complex a question as good and evil, we must start with the following proposition: good and evil are in themselves principles, and we must bear in mind that a principle exists long before us and extends far beyond us.

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[1] An extemporaneous address to the [illegible] Gemeinschaft Arzt und Seelsorger, whose meeting was [illegible] *Gut und Böse* [illegible] Professor Jung met the group [illegible] was answered with [illegible] by the [illegible] and was [illegible] Friedrich Seifert of Munich [illegible] the meeting.

[illegible] we are speaking [illegible] concretely [illegible] and gravity of the sin.

[illegible]

[illegible]

[illegible] that we [illegible] that [illegible] We [illegible] is [illegible] something that is [illegible] that [illegible] at the [illegible] We [illegible] we [illegible] and [illegible] criteria.

864 My [illegible] of [illegible] the [illegible] and [illegible] a way out of the conflict [illegible] it seems to be [illegible] that interpretation be given with equal right [illegible] negative at first [illegible] what [illegible] So I say at most: I hope to God I am doing the right thing [illegible] as [illegible] says [illegible] *[illegible]* [illegible] we call [illegible] God [illegible] God [illegible] God [illegible] God [illegible] Rudolf Otto [illegible] *tremendum* and *fascinosum* [illegible] the ultimate [illegible]

[illegible] Here [illegible]

865 [illegible]

866 [illegible]

867 [illegible]

[illegible]

[illegible] [illegible]

ting in paradoxes

879 Whether wishing it [illegible] we human beings are placed in situa[illegible] in which the great pr[illegible] us in some [illegible] [illegible] good [illegible] In [illegible] situations [illegible] has weapon and in such [illegible] we are confronted with the [illegible] know [illegible] represented by Jacob's fight with the angel at the ford. Here a man can do nothing [illegible] That is [illegible] most personal [illegible] striking out on a path condemned by [illegible] of the law. And yet he may feel that [illegible] and [illegible] ever nearer to the Abso[illegible] because he [illegible] and the Omniscient have seen the [illegible] situation as it were from inside, whereas the judges and condemners see it only from outside.

880 There is a well-known story of the young man who attained [illegible] His father said [illegible] Now you are twenty. Ordinary people [illegible] the [illegible] the parson says. The more [illegible] In other words you are caught between [illegible] When your own conscience [illegible] your most personal [illegible] freedom [illegible] get into a situation where [illegible] keep a professional secret I have [illegible] It would be [illegible] this is the excuse [illegible] the devil with such self-respect!

881 I am telling you all this in order to make my attitude in practice clear. [illegible] philosophically. [illegible] Of course I am also interested in [illegible] but [illegible] no parson. The reality of good and evil consists in things and situations that happen to you that are too big for

[illegible] are [illegible] experience [illegible] whether [illegible] or [illegible] one [illegible] that we are [illegible] as clear as twice two makes four [illegible] that we [illegible] we should always [illegible] Conven- [illegible] truth [illegible] ask what law [illegible] the [illegible] We [illegible] we pass [illegible] case [illegible] we have to pass judgments we [illegible] the [illegible] would be [illegible] Often even [illegible] its [illegible] consequences [illegible] for ourselves.

872 [illegible] the extreme [illegible] When [illegible] a [illegible]

[illegible]

873 [illegible]

psychic totality

874 [illegible]

875 [illegible]

for instance in Ramakrishna [illegible] in Bhasti Yoga and Vedanta [illegible] thinks that the Indian of today has advanced so far from the [illegible] of unconsciousness to conscious realization that [illegible] no longer have the [illegible] of a [illegible] But these are no longer questions for [illegible] empiricist. As an empiricist I am at least confident that the East [illegible] the Westerner in [illegible] of the pairs of [illegible] Maya or the pairs of opposites, [illegible] experience of the [illegible] the higher [illegible] I can [illegible] result from [illegible] contrasting [illegible] Only [illegible]

I [illegible] to [illegible] here. I [illegible] followed an un[illegible]

8?5 We have a few proverbs [illegible] the East. From the East comes the [illegible] We [illegible] the man who hates [illegible] that the [illegible] But [illegible] says: If he loves God [illegible] three. But the man who [illegible] What [illegible] But [illegible] the way it is meant. [illegible] put [illegible] present.

[illegible] This story reminds me of something I saw in Ceylon. Two peasants and [illegible] margin [illegible] Switzerland. But what [illegible] there was no [illegible] They bowed [illegible] "Passing [illegible] no [illegible] [illegible] of Maya [illegible] Or [illegible] would [illegible] But [illegible] for greater R[illegible] W[illegible] Just [illegible] at the other but rushed past him and aimed a mighty kick at the wheel of his rickshaw, and that was the end of the argument. I myself saw two boys quarrelling and fighting with their fists, but the fists always stopped in the air a few centimetres from the face and no harm was done. That comes from the way these boys were brought up. It was Ceylon, where the old Buddhism still rules. It is a moral education that has become a habit, and there is nothing especially meritorious about it.

878 Now, ladies and gentlemen, have you any further questions?

[A question was asked about the devil and his special reality today, since every epoch has known a particular devil.]

879 The devil nowadays is something quite frightful! If you look at our situation today, you just cannot see where it will end. Things will go on like this as never before. All the divine powers in creation are gradually being placed in man's hands. Through nuclear fission something tremendous has happened: tremendous power has been given to man. When Oppenheimer saw the first test of an atom bomb, the words of the Bhagavad Gita flashed into his mind: "Brighter than a thousand suns." The forces that hold the fabric of the world together have got into the hands of man, so that he even has the idea of making an artificial sun. God's powers have passed into our hands, into fallible human hands. The consequences are incalculable. The powers themselves are not evil, but in the hands of man they are an appalling danger, in evil hands. Who says that the evil in the world we live in, that is right in front of us, is not real? Evil is terrifyingly real for each and every individual. If you regard the principle of evil as a reality you can just as well call it the devil. I personally find it hard to believe that the idea of the *privatio boni* still holds water.

[What should the psychotherapist do? Should he give the patient a hint of how to deal with evil, or should he urge the patient to find out for himself?]

880 You are tempting me to lay down a rule. But I would rather advise: do the one thing or do the other, according to circumstances, and in your therapeutic work do not act on any *a priori*,

[illegible]

[illegible]

[illegible] ing to his peculiarities.

[illegible] to the young psychotherapist: Learn the [illegible]

[illegible] ing.

883 People speak [illegible]

884 [illegible]

835 In making the shadow conscious we must be very careful [illegible] are [illegible] and [illegible] A patient may see [illegible] the next moment he [illegible] a mere [illegible]. Or [illegible] to have [illegible] like a warm [illegible] should be [illegible] to see [illegible] there [illegible] And there were a [illegible] good and [illegible] We [illegible] because they are [illegible] It is easy enough [illegible] like [illegible] own [illegible]

836 In the course of our discussion [illegible] the word "esoteric."[1] [illegible] the [illegible] of the [illegible] But we have to be [illegible] such a word [illegible] know the [illegible] secrets [illegible] their secrets [illegible] possible [illegible] they are [illegible] are [illegible] secrets [illegible] has no notion of the [illegible] to him [illegible] keeps [illegible]

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[1] Presumably in one of the [illegible] Forum.

INTRODUCTION TO TONI WOLFF'S "STUDIES IN JUNGIAN PSYCHOLOGY"

[illegible] [illegible] of the Psychological Club in Zurich

[illegible] [illegible]

[illegible] (Zurich, 1959), pp. 7–14.—EDITORS.]

[illegible] For this reason a large part of the analytical work takes place [illegible] which are common to all or at any rate to many [illegible], and which do not require the discussion of individual features. [illegible] restricted to what is [illegible] and average [illegible] the closer it comes to the critical point where the specifically individual features of the patient are suppressed.

[illegible] [illegible] both natural intelligence and quite exceptional [illegible] [illegible] But [illegible] we are dealing with [illegible] which are [illegible] by [illegible] can never be entirely suppressed. [illegible] for example, can never [illegible] release it [illegible] These [illegible] remain [illegible] separate [illegible] are experienced as [illegible] cannot be recognized for what they are. Only [illegible] his own experience [illegible] the patient [illegible] It [illegible] experience of [illegible] [illegible] the patient [illegible] him [illegible] This [illegible] [illegible] and [illegible] ances on the part of his patient.

[illegible] [illegible] practice [illegible] the [illegible] idea. [illegible] this was not [illegible] the same as a statistical [illegible] are typical forms of reaction [illegible] should not be [illegible] different type. [illegible] knowledge. [illegible]

60 Her study of the [illegible] that arise in a group [illegible] Like the individual, a group [illegible] the group [illegible] individuals [illegible] proof against this danger.

61 [illegible] that [illegible] directly. A Self that [illegible] We need

[illegible] and what is thine?

893 [illegible]

894 [illegible] count and protected [illegible]

895 [illegible]

[illegible] of [illegible] The former are ruled by a ruthless ego, but the latter recognize the existence of factors which are equal if not superior to their own will.

896 The possession of [illegible] peculiarities is neither a merit nor [illegible] [illegible] It is [illegible] these things and it becomes [illegible] agree that one [illegible] upon it [illegible] and subject it to [illegible] represented by the [illegible] will [illegible] accomplished [illegible] are [illegible] them does not possess authority, in other words [illegible] authority. These can never be [illegible] yielding one's own desires.

897 [illegible] commonplaces seem to have been greater [illegible] is one of the chief [illegible] power [illegible] by general [illegible] and [illegible] authority and [illegible] that [illegible] The [illegible] of his personality [illegible] he [illegible] something that [illegible] the [illegible] of the world [illegible] the [illegible] forces which results from it.

898 The [illegible] measured [illegible] development [illegible] vidual and his development.

899 The author of these essays [illegible] for a [illegible] contents [illegible] a group and to the discussion [illegible] the purpose of [illegible]

[illegible] stress. [illegible] nature of [illegible] of this kind [illegible] the lay [illegible] very puzzled [illegible] the fact that they are not [illegible] sense, but are psychological. [illegible] they are concerned with the [illegible] and [illegible] their subject [illegible] experiences, dreams, and [illegible] of [illegible] order [illegible] by [illegible] this is possible [illegible] present [illegible] natural [illegible] sense of the word, even [illegible] always [illegible] as metaphysical assertions.

900 [illegible] the material these essays are [illegible] which [illegible] than [illegible] and in particular [illegible] the [illegible] layman the psychologist is [illegible] the [illegible] which are the essence of [illegible] events and [illegible] between [illegible] stress [illegible] the specialist [illegible] from [illegible] psychology of complex [illegible] the world [illegible] Whereas the specialist, guided by general principles, pushes forward [illegible] more exact understanding of the [illegible] the psychologist has [illegible] a very [illegible] in which he himself is the only expert, an expert, that is to say, in his personal knowledge of himself. But

even here he will find it exceedingly [illegible] of the [illegible] than what [illegible] some kind of [illegible] tive psychology. If he [illegible] has any [illegible] in this respect, he [illegible] experts who [illegible] take him [illegible] are [illegible] knowledge, [illegible] assertions [illegible] and [illegible] awarded [illegible] of [illegible] as well as [illegible] are [illegible] agree we have [illegible] attempt to [illegible] comparison. This procedure [illegible] what [illegible] is that [illegible] He [illegible] the [illegible] most [illegible] and [illegible] and superficial [illegible] himself [illegible] they have [illegible] be [illegible] Just as [illegible] what must seem [illegible] and superficiality of his fantastic [illegible] must be expert of the [illegible] as statements of the [illegible] them [illegible] other religions which are one and all erroneous?

Psychological treatment [illegible] in its best sense, seeks the values [illegible] are useless [illegible] of the [illegible] and [illegible] those spheres of knowledge which [illegible] affect him and his conduct of life

902 Several of the essays in this volume bear witness to the efforts which the author has made in this regard. They are visible examples of the endeavour of complex psychology to fill the gap which the invasion of the natural sciences has created in the higher education of man.

VII

REVIEWS AND SHORT ARTICLES

THE SWISS LINE IN THE EUROPEAN SPECTRUM[1]

903 Count [illegible] needs to be judged [illegible]

904 [illegible] in particular.

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[1] [illegible] version are trans. from the original.—EDITORS.]

905 What [illegible] Keyserling [illegible] [illegible] pressions of the one, great, individual [illegible]

906 [illegible]

otherwise it signifies nothing

907 [illegible]

[illegible] to see humanity from the outside.

[illegible] ence

[illegible] Herr [illegible] I have been [illegible] more than hundred-year-old Swiss nationality.

910 [illegible] Keyserling's [illegible] the [illegible] better [illegible]

911 [illegible] person [illegible] We have [illegible] ourselves. [illegible]

[illegible] done?—"He's living on his capital."

[illegible] sible and unprincipled.

9.2 [illegible]

[illegible]

[illegible] heaven be now."

933 [illegible]

934 [illegible]

[illegible] going to replace it?

[illegible] the threat of interference

[illegible] poor intuitive capacity of the Swiss ?

9 [illegible]

spiritual body, where sun and sea are welded into a living form.

918 The danger inherent in the spirit is that it will uproot man, bear him away from the earth [illegible] separate him [illegible] Keyserling's [illegible] bondage [illegible] waters [illegible] sea. The earthbound man is rightly afraid of this and instinctively defends himself against it, but in the most unpleasant way, by his resentment. Conversely, the man of the spirit [illegible] of the earth. It is at bottom the same kind of [illegible] the intuitive type [illegible] the sensation type [illegible] the latter with his own [illegible] sensation [illegible] Naturally the sensation type has the same prejudice against the intuitive. When the two [illegible] are aggravated because each feels that their most essential values have been misunderstood. The [illegible] always seems [illegible] but if we [illegible] and we are [illegible] rather [illegible]

919 The unpleasant reaction Keyserling has evoked in Switzerland [illegible] a sign of repression [illegible] that the [illegible] Everybody reads him, and his book is [illegible] at every [illegible] Something emanating from Switzerland has had its effect on Keyserling as a very attentive reader [illegible] I have [illegible] and that [illegible] something is [illegible] in Switzerland.

920 It may be true that we are the most backward, conservative [illegible] self-centred [illegible] and [illegible] European [illegible] in Switzerland and the European [illegible] at home in his geographical and psychological centre. [illegible] is attached to the earth [illegible] self-reliant, conservative and backward [illegible] words [illegible] position between [illegible] and [illegible] of the [illegible] functions. That would not be a bad role for the Swiss [illegible] gravity.

921 I do not wish to [illegible] the impression that I am trying to [illegible] We [illegible] are [illegible] character [illegible] given [illegible] what [illegible] We need not be ashamed of ourselves as a nation, nor can we [illegible] character. Only [illegible] character or improve him

self-possessed he can outgrow his national prejudices in the course of his psychic development. The national character is imprinted on a man as a fate he has not chosen, like a beautiful or an ugly body. It is not the will [illegible] that [illegible] destroys nations, but suprapersonal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. It is useless to attack or to praise nations, since no one can alter them. Moreover the [illegible], like the state, is a personified conception that corresponds in reality only to a specific nuance of the individual psyche. The nation [illegible] its own [illegible] from the individual, and is therefore not an end in itself. It is [illegible] but an unfavourable handicap [illegible] it may be a handicap or an advantage, and is at best only a means to an end. It is in many ways it is an advantage to have been equipped with the [illegible] character [illegible] You can then [illegible] countries [illegible] between [illegible] weeks. "Are you a foreigner?" [illegible] an answer, "No, I am English" [illegible] is enviable, but not in itself a merit.

911 In his analysis of the European nations [illegible] Keyserling destroys [illegible] still [illegible] to exist as a [illegible] With [illegible] region [illegible] to the [illegible] answers to [illegible] Europe as a whole. A nation [illegible] its own [illegible] a [illegible] system. Does not Switzerland [illegible] earth's [illegible] Europe [illegible] system [illegible] The answer to [illegible] need not be only Progressive [illegible] Courage [illegible] These days [illegible] Europe shows [illegible] better since the war. Opinions, as we know, are very divided, and we have [illegible] Spengler's [illegible] on the decline of the West. Progress [illegible] ally goes downhill [illegible] rapid tempo [illegible] Nations [illegible] and long for political and social stagnation. The Pax Romana meant a good deal to the Roman Empire.

4 [See bibliography.]

923 [illegible]

924 [illegible]

THE RISE OF A NEW WORLD[1]

[illegible]

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[1] [illegible]

[2] [*South-American Meditations* (1932)].

Europe, even I myself [illegible] the great psychological untranslated [illegible] American [illegible] that would [illegible] to our ears and [illegible] give rise to a disconcerting and fascinating play of light and shadow [illegible] which two basically incommensurable worlds are [illegible] compared [illegible].

[illegible] Never before have I realized more clearly how difficult, not to say impossible, it is to understand anything foreign and to give an exhaustive account of it. A person always compares [illegible] with his own stock [illegible] before anyone [illegible] a comparison must [illegible] and this is necessary for [illegible] a picture that [illegible] something about the foreigner. One should never read Keyserling in the belief that what he says about something is really so, or even that he thinks it is. Temperamental and downright as his statements are, they are never [illegible]. He simply expresses his opinion and for this we can only be grateful. This book contains a wealth of the most delectable sections and [illegible] opinions and there is every advantage to be gained from reflecting on them, even if one does not agree with them at first [illegible]. Judging by my own experience of America, I have no [illegible] to make against Keyserling's views. I begin to have my [illegible] when he sets foot on that most hazardous territory of all, namely that of prognosis. But apart from that, his picture of America is splendidly comprehensive. The most striking thing is the fact that very [illegible] contrast with his standpoint in *The Spectrum of Europe*, he lets the American earth have its say. The immensity and massiveness of the continent must have done something to him. He feels its primeval, not yet [illegible] character. He senses the [illegible] in the North American [illegible] and [illegible]. Nothing has yet sprung from its union with man. America has no soul yet, because the conquerors of a foreign land [illegible] take their bodies with them but not their souls.

[illegible] I [illegible] put [illegible] rather [illegible] but Keyserling [illegible] which offers a key to the [illegible] of American psychology. It [illegible] to be sure [illegible] but it [illegible] the [illegible] of American phenomenology, which from the [illegible] point of view offers [illegible] that is very [illegible]. The vastness of the continent and mass the preponderance of immense open spaces produces in the author [illegible] an atmosphere which resembles that of Russia and Central Asia. This bold comparison is a leitmotif of the book and it comes up again and again in his discussion of the contrast and parallel between American private enterprise and Russian Bolshevism. Americans very [illegible] with vastness. This spirit of worth and vastness is similar to that of Russia and Central Asia and entirely different from that of Europe proper. That is why America might be compared not with Europe but with China proper. For this reason America should not be measured by her Babbitts. Babbitt [illegible] is today the commonest and most [illegible] representative of the entire culture [illegible] precisely because he is the type which is nearest to the earth. This type will survive and in time will cause all European and particularly all Anglo-Saxon influences to disappear.

928 Keyserling regards the philosophers Emerson and William James as contrasting [illegible] John Dewey on the other hand he regards as the most representative American philosopher and the reasons he gives for this are not bad. He has an equally convincing view of the founder of Behaviourism, John B. Watson, as *the* American psychologist and adds that his psychology means as little to the European as does Dewey's philosophy. To make up for this Dewey means all the more to the Asiatic [illegible] Russia and China, because his philosophy is really psychology based on educational practice. The fact that Dewey's importance extends even to Asia—an example being the educational reforms in China—proves the [illegible] of their respective psychological situations despite all the differences. Here again Keyserling [illegible] Asia as well as in the [illegible] in America there is a social and educational problem of first rank to be faced. The European [illegible] American will in that primitive atmosphere [illegible] revert to the psychological pattern of [illegible] psychology which the educational problem thus entails. As a matter of fact the moral [illegible] post-war [illegible] in America presents the country with an immense educational task, compared with which other cultural tasks [illegible] seem of [illegible] importance to the European must necessarily take second place.

950 [illegible]

951 [illegible] in Switzerland" (pp. 237–38).

952 [illegible] other entertainingly apt drolleries.

953 [illegible]

[illegible]

[illegible] Keyserling [illegible] Keyserling [illegible]

934 [illegible] Keyserling [illegible]

dented and so unbelievable that he should know that all Churches, all academies, all governments and all joint-stock companies will shake their wise and venerable heads at it. How many of these 'silent ones in the land' would dare to shake the good Count democratically by the hand on the strength of this confession?

LA REVOLUTION MONDIALE[1]

[illegible]

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[1] [illegible]

[illegible] youth, and thus of increased vitality."

[illegible]

[illegible] and [illegible] for [illegible] The masses have [illegible] the law of their own [illegible] and seek it [illegible] to restore the state of balance as spirit is impossible [illegible] may be. In this respect the masses are [illegible] No wonder these [illegible] powers [illegible] the most unspiritual [illegible] opposite. This [illegible] Western [illegible] therefore Keyserling [illegible] which he says [illegible] the Western antithesis [illegible] One can [illegible] ask oneself whether such [illegible] between heaven and earth has always [illegible] whether the [illegible] may not be [illegible] when it says that heaven and earth [illegible] and come [illegible] with one another. Chinese [illegible] as a passing one that [illegible] the [illegible] heaven [illegible] earth belong together [illegible] another [illegible] with the heavenly order of things [illegible] granted that [illegible] are worked [illegible] the [illegible] takes just the opposite view [illegible] thinking [illegible] people [illegible] in [illegible] when they have been [illegible] by a [illegible] man. If one is the [illegible] We in the West have [illegible] between heaven and earth [illegible] in a perpetual state [illegible] The Chinese [illegible] in what Nietzsche [illegible] and the [illegible] we [illegible] to the heavens as [illegible] and [illegible] by our [illegible] Chinese spirit [illegible] and sometimes dangerous power.

940 [illegible] that the [illegible] powers are [illegible] with a [illegible] spirit, a spiritless [illegible] of the West must indeed [illegible] Keyserling [illegible] and [illegible] with how little success, as the author resignedly remarks.

941 I fear Keyserling makes rather too much use of a spirit which in the past [illegible] [illegible] the earth. [illegible] [illegible] the [illegible] essence [illegible] constitutes [illegible] per cent of things that are [illegible] as a [illegible] however [illegible] may be [illegible] What Keyserling [illegible] the spirit [illegible] [illegible] [illegible] [illegible]

942 [illegible] Keyserling [illegible] [illegible] been too much humanized?

943 Keyserling [illegible] l'esprit européen [illegible] under the presidency

[illegible] New Order.

[illegible]

511 [illegible] Mystery [illegible]

[illegible] nullity of human existence.

[illegible]

[illegible] Politics, pp. 531ff. and 541ff. [illegible] a lay brother charged with working in the kitchens of the cultural monastery, then I would believe in the feasibility of this idea. But not before. I even believe that the reader would be doing the book an injustice if he took such ideas quite literally. Ideas are images for something, and not its essence; they are symbols and even symptoms. By taking them literally we block the approach to Keyserling's world of ideas. He is, in the truest sense, the mouthpiece of the *Zeitgeist* or, to be more accurate, the *Zeitgeist* of the spiritual man. When one takes him like this, even his cultural monastery presents no difficulty; it is symptomatic of that chiliastic mood which no conscious person nowadays should dismiss as worthless. The time is as great as one thinks it, and man grows to the stature of the time. Keyserling's mediumistic gifts have gathered together the loose, flickering, fragmentary thoughts of a whole epoch. Like Ortega y Gasset he condenses the symptomatic utterances of the collective spirit speaking through a thousand tongues into a single discourse addressed to his contemporaries. That is why everyone will hear his own voice in this discourse. And because it is extremely useful and desirable to know what one is thinking (which is not always the case), by all means one should read this book assiduously. There is probably no other work which describes the spiritual imponderabilia of our age more exactly than *La Révolution mondiale*.

THE COMPLICATIONS OF AMERICAN PSYCHOLOGY[1]

946 [illegible] the [illegible]

[illegible] [illegible] remains to be seen

948 [illegible]

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[1] [Written in English and first published as "Your Negroid and Indian Behavior," *Forum* (New York), LXXXIII (1930) : 4, 193–99. Slightly revised [illegible] for publication here.—EDITORS.]

[illegible] been accepted by other authorities.

949 I remember a New York [illegible]

950 When I returned from America [illegible] These

[illegible] old. How I loved that African brother.

951 [illegible] the more so as I [illegible] Buffalo.

952 [illegible]

953 [illegible] There is [illegible]

954 [illegible] papers. [illegible] vibrating noise of a big ant-heap.

955 [illegible] American [illegible] a language in the making

[illegible] doubt it

956 [illegible]

957 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] at least a [illegible] because we could have [illegible] the [illegible] land [illegible] downward pull of [illegible]. The [illegible] man has a tremendous pull [illegible] he [illegible] which has lived [illegible] The [illegible] still [illegible] The Latin peoples [illegible] Hence their attitude to the coloured man is different.

963 [illegible] the German [illegible] Naturally it [illegible] Just as every Jew has a Christ complex, so every Negro has a [illegible] every American a Negro complex. As a rule the coloured man [illegible] skin, and the white man [illegible] to admit that he has been touched by the black.

964 Now for the facts. What about that American laughter? What about the boundless [illegible] The [illegible] in movement and in [illegible] of a [illegible] by [illegible] and [illegible] is the same as [illegible] African [illegible] American [illegible] American jazz. [illegible] provided by the African rhythm and the African melody.

965 It is [illegible] to see that the coloured man [illegible] expressive [illegible] directness [illegible] sense [illegible] has infected the American [illegible]. As any [illegible] knows [illegible] Even [illegible]

[illegible] can have a most infectious quality [illegible]

966 [illegible] population is another matter

[illegible] the Indians?

[illegible]

[illegible] this primitive intuition.

[illegible]

the Red Indians [illegible]

972 [illegible]

[illegible]

973 [illegible] attitude, which [illegible]

[illegible] silence

975 [illegible]

[illegible] gation" or something of the sort.

974 [illegible] the same time her most [illegible] the early [illegible]

975 [illegible]

976 [illegible]

[illegible] convictions of the nation.

977 [illegible]

[illegible] like the most [illegible] tribes. Secret societies [illegible] the country from the Ku Klux Klan to the Knights of Columbus [illegible] their rites are analogous to the primitive [illegible] America has re[illegible] the original [illegible] Christian Science [illegible] remote [illegible] Moreover [illegible] to be pretty often [illegible]

978 The old [illegible] in other parts besides these [illegible] Have you [illegible] compared the sky-line of New York [illegible] great American city with that of a pueblo [illegible] Taos? And did you see how the [illegible] pile up to towers towards the centre? Without conscious imitation the American [illegible] spectral [illegible] of the Red Man's mind and temperament.

979 There is nothing [illegible] about this. It always has been so [illegible] the body, but [illegible] spirit. Rome at the zenith of her power [illegible] mystery cults of the East [illegible] Jewish mystery society [illegible] from top to bottom. The [illegible] It is today and [illegible]

980 Perhaps it's [illegible] to know what [illegible] in America [illegible] good or bad [illegible] America [illegible] is a [illegible] task [illegible] others. It [illegible] its task to play the role of a [illegible] of nations [illegible] moreover [illegible] they are [illegible] interest [illegible] America has probably the most complicated psychology of all nations.

THE DREAMLIKE WORLD OF INDIA[1]

981 A first impression of a country is very [illegible] like meeting a person [illegible] [illegible] verdict to my reader.

982 [illegible]

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[1] [illegible] New York, XXXIX [illegible] —EDITORS.]

[illegible]

953 [illegible] a strip of foam

954 [illegible]

[illegible]

[illegible] future, spiritual as well as secular

[illegible]

a [illegible] that creates a new reality rising from the bowels.

987 [illegible]

988 [illegible] step beyond the glass wall.

989 [illegible] mand to bring good luck.

990 [illegible]

[illegible] is the [illegible] expression of [illegible] human [illegible] of a human being.

991 On the sacred places of Northern India, almost two thousand years before the advent of the Moguls, the spirit of India had borne its most perfect fruit, the very essence of its life, the perfect Lord Buddha. Not very far from Agra and Delhi is the hill of Sanchi with its famous stupa. We were there on a brisk morning. The intense light and the extraordinary clarity of the air brought out every detail. There, on the top of a rocky hill with a clear view over the plains of India, you behold a huge globe of masonry, half buried in the earth. According to the *Mahaparinibbana Sutta* the Buddha himself indicated the way in which his remains were to be buried. He took two rice bowls and covered the one with the other. The visible stupa is just the [illegible]. One has to imagine the lower one buried in the earth. The round form, a symbol of perfection since olden days, seems a suitable as well as an expressive monument for a Tathagata. It is of immense simplicity, austerity, and lucidity, perfectly in keeping with the simplicity, austerity, and lucidity of Buddha's teaching.

992 There is something unspeakably solemn about this place in its exaltedness and loneliness, as if it still witnessed the moment in the history of India when the greatest genius of her race formulated his supreme truth. This place, together with its architecture, its silence, and its peace beyond all turmoils of the heart, its sort of forgetfulness of human emotions, is truly and essentially Indian; it is as much the "secret" of India as the Taj Mahal is the secret of Islam. And, just as the perfume of Islamic culture still lingers in the air, so India, though she has forgotten the Buddha on the surface, still secretly breathes the air of life of which the Buddha was the incarnation. He is still revered at least as an avatar of Vishnu.

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993 Travelling with the British delegates to the Indian Science Congress in Calcutta, I was [illegible] and papers [illegible] I had a chance [illegible] to [illegible] Indian women. This was a new [illegible]. I [illegible] stamps them as women. It [illegible] at the same time [illegible] several [illegible] women. I hope fervently [illegible] the West [illegible]

[illegible]

994 [illegible] to death.

995 [illegible]

[illegible] Hindu perfectly.

996 [illegible] real stuff when it comes to a fight.

*

997 [illegible]

998 [illegible]

[illegible]

[illegible] no generalization is quite true

[illegible]

[illegible]

WHAT INDIA CAN TEACH US[1]

[illegible] as the Pali Canon[2] [illegible] the teaching of the Lord Buddha.

What has India [illegible] her greatest [illegible] Buddha [illegible] the [illegible] Western [illegible] any genius is a miracle.)

Buddha [illegible] the historical process by interfering with

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[1] [illegible] and first published in [illegible] New York, XXXIX [illegible]

[2] The [illegible] of Southern Buddhist Sacred Writings. [illegible]

[illegible]

[illegible]

[illegible] But after a few generations he was [illegible] to be right.

I am now going to say something which may offend my Indian friends [illegible] We [illegible] civilization [illegible]

Our western [illegible] primitive [illegible] the Negroes [illegible] We [illegible] to the West [illegible] primitive [illegible] civilization.

[illegible] and [illegible] of the great [illegible] we have [illegible] And think of the [illegible] what [illegible] when our [illegible] than [illegible] suppressed [illegible] wonderful [illegible] of its achievements, yet we have to be ashamed of ourselves.

[illegible] can become [illegible] was [illegible] whole [illegible] with [illegible] weight [illegible] Of course it would be no mean [illegible] while [illegible] that of the [illegible] succeed [illegible] he [illegible] to a desperately serious course of self-education.

Whatever the [illegible] fate of the [illegible] may be, we can at least [illegible] example of a [illegible] brought [illegible] of primitivity [illegible] India [illegible] represent [illegible] aspects and [illegible] that [illegible] seems [illegible] the unredeemed [illegible] dream [illegible] represents [illegible] suppression [illegible] same town, in the same street, in the same [illegible] the same [illegible] the most [illegible] cultivated [illegible] make up [illegible] the most spiritual [illegible] and in the mean [illegible] is even at the [illegible]

[illegible] I say [illegible] [illegible] If they exist they are the [illegible] [illegible] from [illegible] universe [illegible] He does not [illegible] [illegible] that is how we [illegible] But [illegible]

[illegible] It [illegible] the greatest [illegible] with the utmost [illegible] the end, if you have done good work, you [illegible] learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. I think if you can afford it a trip to India is on the whole most edifying and, from a psychological point of view, most advisable, although it may give you considerable headaches.

APPENDIX

EDITORIAL (1934)[1]

[illegible]

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[1] [illegible] ig), VI:3 (Dec., 1933), 139–40.—EDITORS

[2] [illegible] ident and Jung vice-president.]

At the same time I should like to state expressly that this implies no depreciation of Semitic psychology,[3] any more than it is a depreciation of the Chinese to speak of the peculiar psychology of the Oriental.

1015 Psychotherapy has long ceased to be an exclusive province for specialists. The interest of the whole world is directed upon the psychological discoveries of medical men. Psychotherapy will therefore be obliged to take the whole of the psyche into account when constructing its theories, and to extend its vision beyond the merely pathological and personal. The efforts of the *Zentralblatt* will be directed to this end.

C. G. JUNG

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[3] [Jung emphasized this principle in the International Society. Cf. infra, Circular Letter, p. 545, and also p. 558.—EDITORS.]

A REJOINDER TO DR. BALLY[1]

I

1016 I was [illegible] surprised [illegible] Dr. Bally that [illegible] regard the ta[illegible] over the editorship of the *Zentralblatt für Psychotherapie*. About three years ago I was [illegible] vice-president of the General Medical Society for Psychotherapy. When, owing to the political upheaval, Professor Kretschmer resigned from the presidency [illegible] the Society, like so many other scientific organizations in Germany, received [illegible] members present [illegible] expressly [illegible] was the presidency not of the German but of the International Society, as is stated in the issue from which Dr. Bally quotes. [illegible] for any [illegible] as a protest [illegible] I wish my hands in [illegible] as I was well aware [illegible] risk my skin and expose myself to the inevitable misunderstandings which no one can escape who from higher necessity has to make a pact with the existing political powers in Germany. Should I sacrifice the interests of science, loyalty to [illegible], the friendship which binds me to some German physicians, and the [illegible] with the [illegible] afforded by a common language, to [illegible] comfort and my different political sentiments? I have seen too much of the distress of the German [illegible] I know too much about the boundless [illegible] a doctor's life [illegible] know too much about the spiritual wretchedness to be able to evade my plain human duty under the shabby cloak of political subterfuge. Consequently no other course remained for me but [illegible] with the weight of my name and independent position.

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[1] [Published under the title [illegible] in the *Neue Zürcher Zeitung* [illegible] Bally was [illegible] German [illegible] under the presidency of Prof. M. H. Göring was founded in Berlin on Sept. [illegible] the German section of the International Society [illegible] pp. [illegible] —Editors.]

[illegible] were [illegible] stroke of the pen [illegible] and civilization.

[illegible] present-day Germany [illegible] absolutely [illegible] of a position [illegible] the decision [illegible] his colleagues. Any [illegible] what German [illegible] rapidly [illegible] and [illegible] It is [illegible] from [illegible] Germany [illegible] the world to [illegible]

1019 [illegible] of the International [illegible] moreover the [illegible] published [illegible] Germany [illegible] a reorganization. One of these concerned the oath of allegiance and the

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[1] [In Germany.—Editors.]

[illegible]

[illegible] even under the changed conditions

[illegible] question.

[illegible]

I only wish it had, and therefore I can find [illegible] for the good of suffering humanity under all governments. If the doctors of Petersburg or Moscow had sought my advice I would have acceded without hesitation, because I am concerned with human beings and not with Bolsheviks, and [illegible] excommunicated a Bolshevik [illegible] as [illegible]. Man after all has a soul and is not just [illegible] for political slaughter. If I am called [illegible] for the sake of the soul I shall follow the call wherever it may be. I [illegible] believe that the human soul may from the Olympian standpoint of a hypertrophied intellect or of partisan blindness appear [illegible] suspect, [illegible] and God knows what. I do not pride myself on being a good Christian, but I do believe in the saying: Render unto Caesar the things that are Caesar's, and unto God the things that are God's. The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country.

II

1023 There is no sense in us doctors facing the National Socialist regime as if we were a party. As doctors we are first and foremost men who serve our fellows, if necessary under all the aggravations of a given political situation. We are neither obliged nor called upon to make protests from a [illegible] of untimely political zeal and thus gravely to endanger our medical [illegible]. My support of the German doctors has nothing to do with any political attitude. If it is interpreted politically, which has doubtless happened already or soon will, the interpretations are a reflection on those who make them. I have never been in a position to stop the formation of myths.

1024 Admittedly I was incautious, so incautious as to do the very thing most open to misunderstanding at the present moment: I have tabled the Jewish question. This I did deliberately. My esteemed critic appears to have forgotten that the first rule of psychotherapy is to talk in the greatest detail about all the things that are the most ticklish and dangerous and the most misunderstood. The Jewish problem is a regular complex, a festering wound, and no responsible doctor could bring himself to apply methods of medical hush-hush in this matter.

[illegible] race, climate, locality, and history.

[illegible]

[illegible]

a Jew? [illegible] that his insights are the [illegible] of a mere [illegible] or that [illegible] emergencies [illegible] features [illegible] I must [illegible] understand [illegible] should be [illegible] speak [illegible]

If I were [illegible] Dr. B[illegible] supposes me to be [illegible] of [illegible] differences between the two psychologies [illegible] exactly the same thing as [illegible] make [illegible] between the [illegible] Americans [illegible] the French and the Germans. I have not [illegible] these [illegible] can read [illegible] newspapers, as [illegible] there are [illegible] differences between French [illegible] and Germans [illegible] beyond and [illegible] Are we [illegible] to [illegible] for several [illegible] people [illegible] peculiarities [illegible] Jews at [illegible]

Ps[illegible] differences [illegible] between [illegible] and [illegible] Zurich, Basel and Bern. Where [illegible] There are [illegible] differences between [illegible] and between [illegible] a class [illegible] and the [illegible] knows that differences exist.

It seems [illegible] I [illegible] to say [illegible] I [illegible] ever have the audacity to [illegible] are [illegible] and [illegible] cussed civilly.

[illegible]

[illegible] the Roman [illegible] can be attempted with [illegible]

[illegible] The possibility of defeat in a good cause has never alarmed me.

[illegible]

[illegible] 547-557].—Editors.

[illegible]

psychology of the racial psychologists." In the issue of March 15, 1934 (CLV:457) Jung replied as follows:

"(1) The Editor's preliminary note to my article . . . stated that I was reared in the teachings of Freud. I did not start from Freud, but from Eugen Bleuler and Pierre Janet, who were my immediate teachers. When I publicly took up the cudgels for Freud in 1906, I already had a scientific position that was widely known on account of my association experiments, conducted independently of Freud, and the theory of complexes based upon them. My collaboration was qualified by an objection in principle to the sexual theory, and it lasted up to the time when Freud identified in principle his sexual theory with his method.

"(2) The assertion that I acknowledge racial psychology only at this present juncture is incorrect. In 1927 I wrote: 'It is . . . a quite unpardonable mistake to accept the conclusions of a Jewish psychology as generally valid. Nobody would dream of taking Chinese or Indian psychology as binding upon ourselves. The cheap accusation of anti-Semitism that has been levelled at me on the grounds of this criticism is about as intelligent as accusing me of an anti-Chinese prejudice.' (The Relations between the Ego and the Unconscious, *Coll. Works*, Vol. 7, p. 149, n. 8.) And in June 1918 I wrote: 'In my opinion this problem does not exist for the Jews. The Jew already had the culture of the ancient world and on top of that has taken over the culture of the nations amongst whom he dwells. He has two cultures, paradoxical as that may sound. He is domesticated to a higher degree than we are, but he is badly at a loss for that quality in man which roots him to the earth and draws new strength from below. This chthonic quality is found in dangerous concentration in the Germanic peoples. Naturally the Aryan European has not noticed any signs of this for a very long time, but perhaps he is beginning to notice it in the present war; and again, perhaps not. The Jew has too little of this quality—where has he his own earth underfoot? The mystery of the earth is no joke and no paradox.' (Supra, par. 18.)—EDITORS.]

CIRCULAR LETTER 1934[1]

Esteemed colleagues:

1035 At the last Congress[2] of the International General Medical Society for Psychotherapy it was [illegible] to constitute the Society [illegible] have now been [illegible] countries that were represented at the Congress: Denmark, Germany, Netherlands, Sweden, and Switzerland. [illegible] between [illegible] groups [illegible] by laws [illegible] national groups [illegible] as such [illegible] representative groups, it has been [illegible] that [illegible] basis [illegible] words [illegible] as possible [illegible] the framework of the International General Medical Society for Psychotherapy.[4]

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[1] [illegible] The [illegible]

[2] [illegible] the [illegible] the [illegible] [illegible] It [illegible] sion on Psychotherapy" (infra, pars. 1060ff.)

[illegible] "A Review of the Complex Theory," *Coll. Works,* Vol. 8, pp. 92ff. [illegible] March [illegible] also at Bad Nauheim, see pars. 1055ff.

[3] [illegible] per cent [illegible]

[4] By this means German Jews [illegible] members of the International Society [illegible] the German [illegible] group. [illegible] p. 558

1036 The International Society is neutral as to politics and creed. Persons wishing to become members of it are invited to communicate with the general secretariat of the International Society, represented by Dr. W. Cimbal, Altona, or with the president's general secretary, Dr. C. A. Meier, Burghölzli, Zurich.

1037 The organ of the Society is the *Zentralblatt für Psychotherapie*, Verlag S. Hirzel, Leipzig; subscription to members, 15 Reichsmarks per year, post-paid.

1038 We therefore respectfully invite you to join the International General Medical Society for Psychotherapy.

DR. C. G. JUNG

Zurich-Küsnacht
December 1, 1934

EDITORIAL (1935)[1]

[illegible]

[illegible]

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[1] [illegible]

I have no [illegible] could get along [illegible]

[illegible] has driven [illegible] views [illegible] fice.)

[illegible] ing of its discoveries.

[illegible] purports to be [illegible] teaching [illegible] the need to [illegible] a less adapted [illegible] as we see in every [illegible] state [illegible] a normally adapted [illegible] system however [illegible] of the [illegible] and is there [illegible] is the very reverse of [illegible]

[illegible] the present [illegible]

[illegible] expresses [illegible] the [illegible] for the benefit of mankind. [illegible] Modern psy[illegible] [illegible] aspirations [illegible] [illegible] completed [illegible] guidance in a [illegible] the past [illegible] task [illegible] experience of [illegible] there is no sense whatever in [illegible] the very thing that psychotherapy does not envisage.

The [illegible] even when [illegible] is [illegible] processes and [illegible] spiritual [illegible] Just as the [illegible] expected to know [illegible] the psychotherapist [illegible] as one of the human sciences. That [illegible] competence of each branch lies.

[illegible] development suggested here [illegible] next [illegible] with the [illegible] between psychology and [illegible] with its [illegible] as a [illegible] science, to oriental symbolism.

[illegible] the past year the [illegible] of the International Society has made [illegible] progress. The [illegible] was [illegible] organized under the direction of Professor Göring. Since then there have been added a Dutch group, the "Netherlands Society for Psychotherapy," with thirty-two members under the presidency of Dr. van der Hoop in Amsterdam, and a Danish group with ten members under the presidency of Dr. O. Brüel in Copenhagen. Finally, a Swiss group with fourteen members under the presidency of the undersigned was recently founded in Zurich, bearing the name of the "Swiss Society for Practical Psychology."

1049 The difficulties of establishing relations with neurological and psychiatric societies, not unknown elsewhere, have placed considerable obstacles in the way of founding a Swedish group by Dr. Poul Bjerre in Stockholm, so that no agreement has been reached up to the present.

1050 The work of the groups outside Germany is organized in different ways. Copenhagen has two or three meetings a year, with lectures on specialized subjects. Amsterdam has four meetings a year. Zurich has a meeting every month, with a common programme of work, in which, at present, the psychology of dreams is being worked out systematically.

1051 The fragmentation of psychology into various schools and into ever more numerous separate theories makes it desirable that discussion in the spirit of collaboration among colleagues should be fostered more than ever in the future. In this way certain misunderstandings would be removed and many questions clarified which at present remain unsolved for want of co-operation.

C. G. JUNG

EDITORIAL NOTE (1935)[1]

1059 Earlier a Scandinavian and a Dutch issue were published by the *Zentralblatt*, and a Swiss issue is now being presented to its readers. As Switzerland is a trilingual country, we have not hesitated to include a contribution in French by Professor Baudouin (Geneva). There are also two contributions in English by two writers who have spent several years studying in Zurich. They are H. G. Baynes, London, who was my assistant for several years, and Esther Harding, New York, author of the [illegible] well-known works *The Way of All Women* and *Woman's Mysteries*. Although English is not one of the three official languages of Switzerland, one might nearly call it the fourth, as is shown among other things by the fact that for years I have been able to give English lectures in Zurich.

1060 The greatest danger that threatens psychotherapy is one-sided [illegible] In order to [illegible] the [illegible] of the possible [illegible] is needed. Just as there are [illegible] based on the [illegible] there are [illegible] and we may [illegible] it as [illegible] experience [illegible] find [illegible] the Anglo-Saxon mind.

1061 The problems of psychotherapy are not susceptible to [illegible] training [illegible] for every individual psyche [illegible] the whole [illegible] It would therefore seem more valuable at present to map out the scope of the whole field [illegible] psychic processes [illegible] on a general assumption that is as unconscious as it is incorrect. To this end we need the *consensus gentium* which is in any case the foundation stone of an international Society and its organ. To promote international collaboration is one of the cardinal characteristics of Switzerland, and this should also give the Swiss issue its own peculiar stamp.

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[1] Published in the *Zentralblatt*, VIII [illegible] 65.—EDITORS.

C. G. JUNG

PRESIDENTIAL ADDRESS TO THE EIGHTH GENERAL MEDICAL CONGRESS FOR PSYCHOTHERAPY, BAD NAUHEIM, 1935[1]

[illegible] It is [illegible] a year since the International Medical Society for Psychotherapy [illegible]. During the [illegible] has [illegible] the successful [illegible] of Dr. [illegible] the [illegible] Society [illegible] Dr. [illegible] [illegible] group was [illegible] by Dr. [illegible] Swiss group [illegible] in Zurich [illegible] president Dr. [illegible] Swiss [illegible] not been [illegible] Society [illegible] Society [illegible] Professor [illegible] of [illegible] in touch with [illegible] Society [illegible] Austria.

[illegible] [illegible] psychotherapy [illegible] which a young science [illegible] Psychotherapy [illegible] as a rule [illegible] auspices. [illegible] psychotherapy [illegible] doctors as well.

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[1] March [illegible], 1935. Previously untranslated. [illegible]

[illegible] or religious controversy.

[illegible] be substantiated [illegible] cordingly, it welcomes adherents of all schools so far as they are willing to adopt an objective standpoint.

959 I therefore earnestly hope that in the course of time all those of our colleagues who wish to see psychotherapy developing along broader lines will associate themselves with us.

CONTRIBUTION TO A DISCUSSION ON PSYCHOTHERAPY[1]

1060 I [illegible] agree with the general statements and intentions of the report we have just [illegible]. In some [illegible] the [illegible] in Switzerland [illegible] psychotherapy [illegible]. As a member of the [illegible] Society I have sought for years to bring about a general understanding between the different schools of psychotherapy. [illegible] have been written by members [illegible] W. M. Kr[illegible] G. R. Heyer, Gerhard Adler [illegible] of the different [illegible] standpoints. I had been [illegible] president of the Society for several years [illegible] the revolution in Germany [illegible] and a group of leading German [illegible] the [illegible] that I take over the presidency [illegible] endangered psychotherapy [illegible] in order to preserve [illegible] regard for the present [illegible] I [illegible] have [illegible] the reform [illegible] of the International Society. [illegible] I was [illegible] these days it is a matter of the greatest [illegible] Ger[illegible] it is a [illegible] society [illegible] free from any political [illegible]. The [illegible]

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[1] [illegible] W. Morgenthaler [illegible] Swiss [illegible] Medical Society for Psychotherapy [illegible] in [illegible] Jung [illegible] were [illegible] in the S[illegible] Band XX [illegible] together with his lecture (pp. 555ff.).—EDITORS.]

[2] [By Dr. Morgenthaler.—EDITORS.]

[illegible] of the German group was in existence. [illegible] planning committee.

[illegible]

[illegible]

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[3] See supra, par. 1018.

[4] See supra, pars. 1035ff.

Dr. Freud himself today thinks very differently about his therapy from what he did before. The [illegible] how [illegible] with the pa[illegible] [illegible] began. [illegible]

[illegible]

Re[illegible] [illegible] superfluous. I would like to utter an urgent warning against such errors. Various psychological trends may fall out of fashion, but psychological problems in general are far more deeply rooted in the public than is realized outside the psychotherapeutic profession. In this respect the psychotherapist is faced with social responsibilities which sooner or later will make closer association with his fellow workers an absolute necessity, quite apart from the economic considerations to which Dr. Morgenthaler has drawn attention.

PRESIDENTIAL ADDRESS TO THE 9TH INTERNATIONAL MEDICAL CONGRESS FOR PSYCHOTHERAPY, COPENHAGEN, [illegible][1]

1064 For the first time [illegible] Society is [illegible] convening here in Copenhagen at the [illegible] national [illegible] Congress [illegible] previous [illegible]. The Society has [illegible] and [illegible] to extend the [illegible] psychotherapy [illegible] contrast to the [illegible] he [illegible] not just for his own [illegible] patients [illegible] less [illegible] understand [illegible] every [illegible] work [illegible] this [illegible] meeting. There is [illegible] other points of view. So [illegible] we have succeeded, despite [illegible] preserving our [illegible] Society [illegible] Holland [illegible] Swedish [illegible] we have [illegible] our [illegible] future [illegible] of our Society. [illegible] The nations of Europe form a Euro-

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[1] [illegible]

[illegible]

[illegible] [illegible]

1066 [illegible]

was an act of courage that made psychotherapy possible in Germany and to a large extent kept it alive. Sommer's support for psychotherapy was, together with Eugen Bleuler's, of decisive importance for the further development of the new ideas.

1067 I would like to ask you to rise from your seats in memory of our loyal friend and supporter.

1068 Ladies and Gentlemen, the 9th Congress of the International General Medical Society for Psychotherapy is opened. To the organizing committee and to Dr. Brüel and Dr. Bjerre in particular, I express the Society's thanks for the invitation as well as for the work of preparing the Congress. I now leave the floor to Dr. Brüel.

PRESIDENTIAL ADDRESS TO THE 10TH INTERNATIONAL MEDICAL CONGRESS FOR PSYCHOTHERAPY, OXFORD, [illegible]

[illegible]

[illegible]

[illegible]

become a very [illegible] question or rather [illegible] whether psychotherapy could or should be taught at the universities. Many physicians have realized that quite [illegible] diseases are accompanied by psychological [illegible] which are [illegible] related to the [illegible]. Psychiatrists have [illegible] aware that even psychoses [illegible] a [illegible] psychological aspect, and psychotherapists have found that [illegible] cases [illegible] are [illegible] to psychological treatment [illegible] use has recently been made of the [illegible] view [illegible] by medical psychologists. [illegible] as well as [illegible] are [illegible] work because they are human [illegible] and even [illegible] We [illegible] the last ten years. Interest in psychology [illegible] a [illegible] as it was [illegible] years [illegible] we [illegible] years [illegible] we had a [illegible] for psychotherapy [illegible] by the Swiss Society [illegible] as many years [illegible] however we [illegible] We [illegible]

I [illegible] the [illegible] of psychotherapy has several [illegible] by [illegible] important [illegible] what a [illegible] But it is the latter which is [illegible] before the [illegible] psychotherapy [illegible] psychotherapist [illegible] experience [illegible] because he knows that experience that good work demands the whole man and is never achieved [illegible] meaningless dispute about opinions.

[illegible]

[illegible]

[illegible]

superficial formulations brought about a cordial collaboration between people who formerly thought they were miles apart from each other. If my colleagues understand that psychotherapy is our common cause, then there is a hope that we will find a well-merited place among the other branches of medical science.

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THE COLLECTED WORKS OF
C. G. JUNG

THE PUBLICATION of the first complete edition, in English, of the works of C. G. Jung has been undertaken by Routledge and Kegan Paul, Ltd., in England and by Bollingen Foundation, through Pantheon Books Inc., in the United States. The edition contains revised versions of works previously published, such as *Psychology of the Unconscious*, which is now entitled *Symbols of Transformation*; works originally written in English, such as *Psychology and Religion*; works not previously translated, such as *Aion*; and, in general, new translations of virtually all of Professor Jung's writings. Prior to his death, in 1961, the author supervised the textual revision, which in some cases is extensive. Sir Herbert Read, Dr. Michael Fordham, and Dr. Gerhard Adler compose the Editorial Committee; the translator is R. F. C. Hull.

Every volume of the Collected Works was planned that each has [illegible] and [illegible] volumes published in [illegible] the [illegible] volumes will [illegible] part [illegible] *Psychology and Alchemy*, [illegible] *Two Essays on Analytical Psychology*, and *The Practice of Psychotherapy*.

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